*Alhamdulillahi Rabbal Aalameen, wassalaatu wassalam ala syedil anbiya'ee wal mursaleen wa ala aalihi wa sahbi wa istanna bisSunatihi ila yaumid deen. Allahumma ja'alna minhum wa minal ladheena aamanu wa aa'milussaulihaati wa tawasaubil haqqi wa tawasaubissabri. Ameen ya rabbal aalameen. Thumma amma ba'ad. Fa Aoudhu billahi minaShaitanir Rajeem.*

*Wojouhuyauma idhin naa'ima*

We begin with Ayan no. 8 of Surahtul Ghashiyah, Surah 88. The surah now takes a turn, depicting other kinds of faces. We said at the beginning of the study, when we read the word '*Wujuhun*' without the alif laam, it already indicated that another kind of faces will be depicted. A great many faces, may Allah make us from them, especially on that day are going to be *naa'imah*. The previous adjective was *khashi'aah*.  This adjective is *naa'imah*. There I mentioned the tagdeen of *yauma iddhin* but I didn't mention the benefit of it. When we say *wujuhun yauma iddhin khashiah*, it means it will be on that day the faces will be full of fear that will enter their limbs, but that necessarily also implies at the same time, linguistically, that is not the case right now. They are not in any kind of fear now. Similarly, *wujuhun yauma iddin naa'ima*, it is on that day that they will be in nae'mah. Nae'mah literally comes from *no'omah* softness, ease, relaxation *iddha tabahjatin wa suroorin, tudhhiru alayhan nai'mah wannadhra warraaha, warrifahiya, biziddatil kannaasiba*. In other words, you can have all sorts of just relaxation, happiness, no stress, no signs of exhaustion or difficulty on their faces, freshness, *bahja-* there's this texture and freshness on their face. This is how the tafaseer describe their faces but on that day. And by saying on that day in the middle of the sentence, what this illustrates is as the situation stands now, those who are going to enjoy the bliss of that day are going to have to put in a lot of work now. They are going to have to give their lives and toil now. It's not going to be easy. They are not going to have relaxation here. So we have this interesting contrast. You have those people who are also working hard but in the wrong direction. But when they wake up on the Day of Judgement, they are waking up exhausted already, *aamilutun naasibah*. On the other hand, you have those who work for the sake of Allah, they also exhausted themselves. But when they wake up, they wake up fresh, they wake up relaxed. There's like no toil on them. When you are fresh, you are ready to work; but instead of having more work for them, now there's even more relaxation for them. And on the other hand when they were tired, when you are tired you can't take any more,  but when they were described *aamilatun naasibah*, their real toil and labour was ahead. *Tasla naaran haamiya. Tusqa min aainin aaniyah*. SubhanAllah! So, *wujuhun yauma iddhin naa'imah*. Similarly in other places we find, what we didn't do in this series at least, *wujuhun yauma iddhin naadhirah, ilaa rabbiha naadhirah*. This is in Surahtul Qiyamah. We found in our series in Surah Abasa, *wujuhun yaum iddhin musfirah, daahikatim mustabshirah,* we found that too. Meaning, *naa’im* literally means the face you have when you are given a gift. In response to a *na'mah* your face becomes *naa’imah*. Aymun oo'hma really. That which has been gifted. So this joy on your face, may Allah give our faces that joy on that day.

 Now the next ayah is truly beautiful

*li sayiha radiah*

It is only for those faces, their efforts. The efforts of those people, by really calling them ‘they’ here, those faces, literally. The efforts of those people, literally those faces were engaged in some kinds of effort. The word *sa’ee*, we also read this word when we were reading about Firaun *'summa adbara yas'aa, fahashara fa naada*. That word came up over there. It’s a fast kind of a paced walk. *Sa'ee* is when you are really busy doing something. Or you have a sense of urgency or a deadline and you pace and you get things done. *Sa'ee* is done when you are really concerned about finishing a task. In other words these people are very content with the efforts they had diligently made with a sense of urgency in this Dunya. It’s all about diligence, sense of urgency, putting their efforts in and their energy in, all of that is captured by the word *sa'ee*. But what's really beautiful in this Ayah in the grammar of it is, is it is only in the efforts that led to the benefit of the Hereafter that they are content. So which efforts led them to the happiness of the Last Day? It is the efforts they made for Salah, it is the effort  they made for *tazkiyah*, it is the efforts they made to remember Allah, the efforts they made to stay away from the Haram, the efforts they made to protect themselves and their family from Hellfire. These are the efforts and the efforts to spread the message of this *Deen*, to defend the integrity of this *Deen,* these are the efforts these people made. And there are other efforts these people made, they made efforts at work, they made efforts in business, they made efforts in other things, but those things don't even come to their mind on that day.It’s like those things didn't even count. Right now, those things count a lot, but on that day, it’s like, what was that about, why did I waste my time doing all of that. SubhanAllah!

So now let’s see how Al Uroosi rahimAllah comments on this. He says *lamma raa'at min thawaabihi tawaddu anna jameea saeeha fiddunya Kaana li Dhaalik*. When this person, these faces, when they see the reward of what they had done, they're gonna wish that everything they had worked on in this world was for that. They'd wish they had no other project in this Dunya. *Un Kaana dhaalika saee alladhi hua lilAkhira kareehan ilaiha fidduniya, la tubaasshiruhu illa bi shakkil anfus.*

And the reality was when they were in this dunya, when they used to do work for the Akhirah, they had to force themselves. C'mon, c'mon get up and go to the Masjid. C'mon c'mon let’s do this. They had to force themselves to work for the Akhirah. But doing work for the dunya comes easy. Somebody says “Let’s go to the program, there's a lecture, there's a class.” Or “Let's go memorise some Quran at the Masjid or something, you seem like you are free.” “I don't know I am tired, I think its going to rain today.” right then all your friends will say lets go see a movie, oh yeah let's go. And its twenty miles further away than the masjid, but it's all good, no effort, you don't even think twice. Then there is a fundraising dinner, and the masjid is trying to raise some money or the school is trying to raise some money or the Da'wah project's trying to raise some money, “Brothers, just ten dollars every body, twenty dollars everybody”. I say , I don’t know, there’s a shortage, bad economy, I don't know what’s going to happen. *As Shaitaanu yaeedukumal fakr*. The shaitaan will come and promise you, he's the one who's going to promise you poverty and then you leave here and you take a turn and you enter Walmart and how you do infaaq fi sabeelillah, you know. You don't even count how it passes you, you just throw things in the trolley, oh this is good, this is good, you throw it all in there, you don't even think twice. You don’t even check the receipt, how much it costs, you just swipe the card, it doesn't hurt. But when you have to give in the sake of Allah it pinches. Oh man! I had a one dollar bill and a ten dollar bill in my wallet, why did I give the ten dollar bill in my wallet. Why did I give the ten dollar bill! If you think twice, Al Uroosi rightfully comments, it does take effort to do things for Deen. You know why, because, naturally, human beings *kallawal tuhibbun al aa'jilah*, we love things immediately, so that which comes to you right now, the pleasure will come right now, the food will come right now, the entertainment will come right now. We want to spend for right now, but Allah says we will give you gardens and mansions and nice drinks and waterfalls and this and that, but when is it going to come. You say you'll work for it later because it's coming later. That's the attitude that sinks into the back of our minds even if we don't say it with our tongues. It’s back here. it’s in here, so we gotta get it out of here,

So, *li saa'yiha raadiya*. The other linguistic thing that is really beautiful here is that this *Saee* was mentioned in the previous surah as *qad aflaaha man tazakkah. wa zaka rasma rabbihi fassalla*. This is the one who was successful. Interestingly, in the previous surah, the unsuccessful were mentioned first and then the successful. And the same thing happens in this Surah, the unsuccessful have been mentioned first and now the successful. And there was the one who cleansed himself has truly attained success. The one who made an effort to cleanse himself, cleanse your bad habits, cleanse your tongue, cleanse your hands, cleanse your mannerisms, cleanse the way you spend your time, cleanse yourself, this is the person who has attained true Success. And thereafter cleansing himself, now you find pleasure in entertaining yourself and making yourself dirty again but in remembering Allah, *wa dhakarasma rabbihi fasallaa*. He mentioned the name of his Lord and then he made Salah. This is the result of cleansing himself that Salah just becomes natural. You find Salah difficult, oh my God it's six o' clock its Asr again, or Maghrib already. Can it just wait a little bit, if that's the case then you know what the real problem is I haven't really cleansed myself enough yet. That's what's going on. Anyhow..*. Li saa'yiha raadiya*. There's a laam in the beginning, 'li'. This laam is interesting because *rida’a* ususally comes with the harf baa. By the way rida'a means to be satisfied with something but it also means to be very happy with something that you get. To be completely content with something that you get, this is rida'a. It usually comes with baa like *radeetu billahi Rabbaw, wa bilIslami deenan, wa bi Muhammadir rasoola - sallalaahu alaiyhi wassalam.* it comes with a baa not with a laam. So Allah does not say bi saa'yiha raadiya.  He says li saa'yiha raadiya with a laam. The benefit of this is two things. If it said bi saa'yiha raadiya, some grammaticans say this is in the meaning of baa, which is correct, that with its efforts it’s happy. It’s happy with the things it did. But li also implies two other things. Li there is *Hudd*, *Li sawabi saeeha raadiyah,*it sees the reward and says “Man! I am so happy I did that.” So that's one implication of that Laam there. The other implication of this laam is that for the opportunity for having being given chance to work, it is happy. These people, all of their faces will be full of joy because they acknowledge Allah gave them a chance to serve His Deen. *Li saa'yiha raadiya*. For having the opportunity to make the efforts they are happy they're content. So they are pleased with their Lord not just because He gave them Jannah, because He honoured them with doing things that please Him in this dunya. In other words when you and I obey Allah it is an honour from Allah. It is something we will thank Allah for. Of the things we will thank him in Paradise, one of the first things we will thank Him for is He gave us the opportunity to serve Him, to work for Him. You know a job is a job, but when you get a really high ranking job and a really noble job or you get elected to a very high position, the person goes up and says I'd like to thank and this is a 'great honour'. They acknowledge that this is something elevated. And that's really the attitude that is being instilled in us. Now keep in mind this is a Makki surah, and we already said when the Messenger said this, remember they said “Oh, daree'e, our camels can tough that up we can swallow it too, its all good”. When the sahaba are making Da'wah, they are being ridiculed, they're being insulted. And on the other hand Allah is saying, no no  you are being honoured and you are going to be pleased, and you're the ones who're going to be relaxed. Right now they're relaxed and you're going through toil. You're afraid. But the tables are going to be turned and Allah changes that perspective for the believers.

Fi jannatin aa'liya

You know I read this stuff when I was in high school or a little higher than high school and I didn't get it. Allah says they will be pleased and they are going to be in high gardens.  *Jannatil Aa'liya*. I was like what's the big deal with high gardens or low gardens. You don't travel much when you're a kid but when you travel with your family you go on a road trip where do you pull over your car to enjoy the view?  When you reach a high place and you can see far. When you go into a hotel, unless you're a business executive and you're just going to sleep, if you go as a tourist, where do you want your room to be, first floor or top floor? You want it on the top floor. You want the view. You wanna be able to see, right. And then the garden on top of a hill, people go hiking; they go on top of the hill because that's the most beautiful part, right? So Allah says, first of all they're content already and on top of that another pleasure. And this is in contrast with the disbelievers who are exhausted. On top of that they're thrown into fire, on top of that they're given that drink *Tusqa min ai'nin aaniya.* On top of that they had no food except daree'ah. Torture after torture after torture. Now pleasure after pleasure after pleasure. So Allah gives us these high gardens. May Allah give us those high gardens. All of us.

And this is another kind of ghashiyah. Now *jannah* is a lush garden, it surrounds you, envelops you. You're up there on top of this hill and this high garden and you are surrounded by things you can eat, all kinds of fruit, flowers, all kinds of vegetation. So you're surrounded by all of these things. Then He says

*La tasma'au feeha laaghiya*

Now this tasma'au by almost the ijma'a of the mufassirun, the taa in *tasma'au* is haadhir, second person. In other words, you the Messenger of Allah sallallahu alaihi wassalam, you will not hear in it any useless talk. For a second we were talking about the faces that are lit, the faces that are overjoyed, the faces that will have gardens and then Allah starts talking to His Messenger SAW. So who's the first one who is guaranteed Jannah, the Messenger of Allah. He says you won't hear anything there. Because He's already guaranteed him that spot. He'll be there and he won't hear any nonsense. The other benefit of mentioning the nonsense, *laaghiya* from *laghw*, it is the ism faail form. What it does is lewd, shameless, thoughtless speech, when you say something without thinking about it, you say absurd things, obnoxious things, all of this comes under *laaghiyah*. He says to his Messenger (SAW), "You will not hear any nonsense, any lewd, any vulgar speech when you get there. Why is that important to the Messenger (SAW) because when he gives this Da'wah to this Noble word, what do people say in response. Don’t they say lewd and vulgar and obnoxious thing. Don’t they say when they hear about *Daree'ah* that the camel can handle it, I can handle it too?

*Inna la mardudouna fil haafirah*

We're gonna be returned back? C'mon get real. Don't they call him insane? Don't they call him possessed by a jinn? They call him all of these hideous things. They say all of these terrible things about Allah and His Deen and so Allah's Messenger is told 'You won't hear any of this over there' *La tasma'au feeha laaghiya*. This in itself is a gift from Allah Azza wa jal. But coming down, and by the way this has been mentioned in another place for us too, *La yasma'unaa feeha laghwan wa laa kidhaabaa* in Surah Naba'a, and  *La yasmaa'oona feeha laghwan wa la ta'theema* in Suratul Waqiah. One of the pleasures of Jannah is there's no bad talk in Jannah. And the benefit of knowing that, so what's the big deal if there's no bad talk. You see, evil speech or bad speech in the end it hurts someone's feelings. No matter how rich you are or how well-off you are, if your son or daughter or wife or mother, someone talks to you in a hurtful way, is all of that money gonna save you from feeling bad? You can be in the best place, but words and hurtful speech can take all of your pleasures away. So one of the gifts in Paradise is there won't be any word that will hurt your feelings. There won't be any words that you will feel bad about. Nothing will come and penetrate into your heart. And if you look at the people you think who live well in this life. You think you know you go into their house and you go "Wow did you see their place? Man that living room was huge. Did you see their backyard etc, etc. You figure they're happy and guess what you don't know when they have fights amongst each other. And one day the wife is shedding tears and crying because the husband said something. Or the children are yelling at their parents and the parents are shedding tears. "I can't believe my own child said this to me." All that wealth doesn't amount to any pleasure. So this is one of the great joys of Paradise. And from another point of view, you know when we move to a neighbourhood, like especially when you are buying a property, because this is not rental in Jannah, it's your property now. Allah is giving it to you, there's no eviction notice. But when you are buying something, when you're buying land, you don't buy at a low elevation, you buy it at a high elevation,  because when there's going to be flooding or rain, what's gonna happen to a low elevation, it’s gonna be damaged. The most expensive property in real estate is the property with the best kind of view. You go to places like California or Alabama or hilly areas.  What are the most expensive properties? Top of the hill, because they overlook everything. And the ones on the bottom you get cheaper, because if something goes wrong, then these are the first ones to take the brunt. So Allah says 'No, no, no you will be in a high garden.’ And of course people want to move to a neighbourhood where there's no crude people hanging outside on the street. They don't wanna hear things in the house. They don’t want honking of cars or cursing outside and things like that. You look for those things. You go and check out a house and then you saw the neighbours and said maybe not this neighbourhood. Maybe we should look somewhere else. This happens right?

So Allah says *La tasmaou feeha laghiya*. You won't hear anything, you're gonna be in a good neighbourhood. You're not gonna hear bad stuff. You're not gonna hear riff raff talking, SubhanAllah! These are the developments made by Allah Azza wa Jal. These are the estates waiting for His Believers. May Allah grant us these estates!

*Feeha ainun jaariya*

In those gardens there are *ain,* springs. An 'ain' literally water springs. *jaariya* - flowing. What this tells us: Already we know it's a high garden. And in this garden now Allah says there is a spring. In other words, you're on top of a waterfall. The spring is coming and it's falling down, subhanAllah! Look at the contrast! What did the kaafir get? *Tusqa min ainin aaniya*, subhanAllah. They're given boiling water forced into their face. And here you have in contrast, the believer in the height of Paradise enjoying this beautiful scene including a waterfall that comes with it. I was telling you, you go to these really exotic expensive hotels, like you go to the Grand Hyatt in Grand Central in New York City, or some of the biggest hotels in LA. One of their features is they have water falls simulation-type things in the lobby of the hotel. So when you walk in you go 'wow, take a picture next to that. You go to some of the hotels and they want to make you feel relaxed, 'cos travellers are stressed. You know how they make you relaxed, they put water fountains there, the simulation of water pouring and falling. You go to some of the most luxurious places in the world where people think this is the life. Vegas, what do you see? I don't go to Vegas, but I am saying.  All these fountains of water… human obsession of decorating with beautiful water. If they can't build one, I know people that they own mansions, they're in the desert out in Texas or Nevada or whatever, they don't have water there so what do they do? They build themselves an artificial waterfall. This is thousands of years old but it is still going on and on in our head today.  *Ala ya'lamu man khalaq.* Doesn’t He know who he created? He knows pretty well how He designed us. These things don't leave our system. Back in the days was a real waterfall, now it’s a nice faucet. And a nice Jacuzzi and all of that, swimming pool in the back, it’s the same thing. So, *feeha ainun jaariya*, flowing water. And one of the things of Quran and speaking about water that flows. You know when it flows it’s fresh right. But when it stands it becomes stale. So there's one place in the Quran where it mentions water that doesn't flow. It says *feeha anhaarun mimmaa'in*. He says there in it there are rivers full of water and you figure Allah did not mention *jaariya*, like He says *tajree min tahtihal anhaar*,  it’s flowing. So, here in Surat Muhammed, He says it’s not flowing, it just says they're rivers and they're full of water. But then He says lam *latagayyur ta'aamuhuz*, meaning the taste doesn't change, the water doesn't go stale. SubhanAllah. When he doesn't mention flowing, He still lets you know it’s not gonna go bad. It's part of the sensitivity of the language of the Qur'an.

*Feeha sururum marfou'aa*

*Sareer* in modern Arabic is a bed. But in ancient Arabic it’s not a bed, it’s a couch.  A couch that you recline on, that you would sit on. Only rich people used to have it. Usually Arab tradition, everything was on the floor. If you go to a traditional Saudi, Kuwaiti , Khaleeji family, or a traditional Yemeni family even today, even the ones that are well off, big huge house, furnished to the teeth, but where are you gonna sit? On the floor, everything's on the floor. It’s part of the traditional desert life, because you know the bedouin was always travelling. He can't exactly carry an IKEA couch on his back because that's gonna be difficult. So they chill on the floor. It's a relaxed kind of a setting.  But those who were very wealthy and had forts and didn't have to live the bedouin life now they can have these high beds or high couches designed for themselves. This was a sign of stability, this was a sign of you're not going anywhere. You’re not a bedouin who has to travel. Jannah, Allah is offering us what? Stability, He's offering us stability. No matter how much you decorate your home in this life, no matter how durable you think you're material is the granite top kitchen, the custom shelves, and this fixture in the bathroom and that fencing, and this and that, doesn't it all go bad in the end? Yeah, somebody came thirty years before you and did the same thing and it wen’t bad, right? But Allah Azza wa Jal gives us these high lofty couches. And then the word *marfou'aa* is an ism maf'oul, it’s an objective noun. What it means that which has been elevated. In other words, when you use the objective noun what it implies is that somebody did it for you.

Somebody made it for you; you know how you say custom made? Somebody made it for you. So *marfoo'ah* means Allah actually engaged in the interior décor of your palace where he elevated your seat. And this *sareer*, this couch, nowadays, I give you parallel, why is this appealing; you know I could say I could sit on a low couch too, it’s all good. You know already the garden is high, now people in the high executive offices, you know what their offices have what with it? An amazing view, right? And their seats are little bit higher. People in the position of an authority, like a judge, have a higher seat than everybody else. A presiding officer. a ceremony that is being presided, where does the person sit? In a higher place than everybody else. The idea of sitting up somewhere where you can see what you own, You can see the property, you can enjoy. People like sitting out their sunrooms or whatever because now they can see everything around them. This is the idea. In interior decoration, if you study interior decoration, you learn a lot about human nature, which Allah talks about anyway. You know they want you to put the couch in a place in your living room where you can see what you own, the lot, the whole house. It gives you a sense of space, cos it's strategically placed. So *Sururum marfooah*, they've been elevated in this way, so when you sit on them you see the vast acreage that Allah has offered you. SubhanAllah the way this is not my opinion it is by *allusi (RA)* in *Rooh al Ma'aani*, he says '*Rafa'aha rafi'un adheem fissamak waheeya  wajhiatul uloo li yaraljaalis alaiha jamee'ah mulkihi*.’ So that the sitter can see everything that he owns. He can sit there and go “oh yeah, i made it. This is nice.” Even in this Dunya, you can set up your home really nice, but you know what happens when you work so hard to get a beautiful home. You never get to enjoy it. Your living room bees sitting there, the only time it gets used is when some guests come. You don't get to enjoy it, you just go there cleaning, vacuuming, fixing this and that. And you have to do everything yourself. Allah says *marfoo'ah*. Not *Rafee'ah*. Not just elevated, it has been elevated for you. It’s been done for you.

*Wa Akwaabun Mau'doo'ah*

*Koob* or *kawb* in Arabic is a cup that doesn't have a handles. It's large glasses and they are designed as they're slender in the middle in the neck and they're wider on top. So kinda like champagne glasses nowadays. And those glasses, they have a history. Like exotic drinks. Allah says *akwaabun Mau'doo'ah*, they have already been placed. In other words, your dining tables have already been set, the serving table. *Mau'doo'ah* means lowered. In other words, a waiter comes and he lowers the glass and he puts it right in front of you. You're already sitting on your chair right, you don't wanna get up. So the drink is brought and it is put before you. It’s put down. *Mau'doo'a*, from *wada'ah*, from the plate to place, it has been put down for you. And the ism form, *tuda'ah* or *wudi'at*. Allah didn't use the verbal form, why, because you will drink and another will be placed. They will constantly be placed for you. *Mau'doo'ah*

Again, I was reminded of this, you know, you go to these exotic restaurants, they hang the glasses and they leave glasses on the tables as part of their decor. Like cheap restaurants don't do that. Like fast food places won't have glasses on the table but an expensive restaurant is going to leave glasses on the table and they're gonna leave glasses or display glasses on the bar. This is their idea of showing exotic and expensive. And so Allah Azza wa jal gives us this scene, that for thousands of years has lasted in the human civilization. SubhanAllah, thousands of years and we're still in the same place.

*Wa namaariqu masfoofah*

*Namaariq* is a *wisaadah* *sagheerah*, a small pillow, a small cushion, which is sitting on your couch, but it’s not really adjusted, you wanna put a pillow over here and it's just right. So Allah says, rows and rows and rows of pillows. Tonnes and tonnes and tonnes of pillows. So you're basically jumping around and going crazy. You're just enjoying yourself. Everywhere you look there's relaxation. And then He adds

*Wa dharibiyou mabthoothah*

These expensive elegant rugs, called ‘area rugs’ nowadays, *dharabeeyou*. Al Farrah says that they are made of delicate fibres, expensive rugs. I used to live in New York City. One of the most common in retail places are for exotic rugs. Exotic rugs are all over the city. Why do they have them there? Who's buying them? The top level executives for their offices, they wanna get these exotic rugs for their mansions, lofts, penthouses. The idea of an exotic rug, the centre piece of your home, you wanna show people, this was stitched in Persia, this that or the other. Allah says *mabthoothah*, they're spread as far as the eye can see. You see all these beautiful area rugs. So cushions and a massive massive massive living room for you for chilling. How many area rugs in our living room, how many couches, how many cushions. Allah is offering to us, SubhanAllah, that which to this day we run after. To this day, when you wanna get yourself a home, you look for a high elevation, you look for a garden, you look for a nice kitchen , you wanna decorate it beautifully, when you eat, you want it to look nice, SubhanAllah. Allah gives us all of these things that are innately human nature.

Now the subject turns. You remember they poked fun of the punishment in the Hellfire and our camels can handle it. Allah says fine, you brought up the camel.

*Afala yunzuruna ilal ibilee kaifa khuliqat.*

Haven't they looked carefully at the camel, *ibil*. Many words are used for camel in Arabic, e.g. *Jamal*. Actually some of the Arabic teachers say if you don't know what it means, it probably means camel, there's that many words in Arabic for camel. But the most general word for camel is *ibil*. Allah says, didn't they look carefully enough at the camel, how it was created, *kaifa* *khuliqat*? In other words, Allah didn't say *kaifa khalaqnaahu*, how we created it, He says how it was created, the passive form is used. In other words, Allah doesn't expect those people to give credit to Allah, but just to ponder on the camel itself. You brought it up yourselves, why the camel, why not anything else. First, they brought it up. Secondly, in the life of the desert, what was associated with their survival? The camel. And it's an incredible creature. Of the domesticated animals, the biggest one is the camel. A child can control a camel, even though a camel can easily crush a human being, not to mention a child. And the camel is a very high ride. And the camel is incredibly custom designed for life in the desert. This creature can survive with minimal water for days and days and days on end, like nothing else can. It can feed itself off on shrubs and herbs that nothing else can feed on, it can survive in these conditions. On top of that it’s got this seating on top that’s very comfortable and it stores its own food. It’s got milk to offer you, when there's a shortage of other fluids. When it’s too old and dies, it’s got its skin to offer you. And its meat benefits them. So all these benefits that come to you from its life, Allah says "Didn't you look at the camel and how many ways it benefits you? Look at another thing Allah Azza wa Jal says. *Falyanzurul insaani ilaa ta'aamihi.* let the human being look carefully to his meal. He *says Falyanzurul insaani mimmaa khuliq. Khuliqaa mimma in daafiq.* let the human being look into what  he was created from. But now not *mimma khuliqaa*, but *kaifa khuliqat*, how was it created, how was it that this creature was designed perfectly in this environment?Every aspect of its creation one way or the other fits the place and the services it provides. It is almost a tafseer of  *Alladhi khalaqa fasawwa, wa qaddara fahada*. He created it precisely and He guided it to its activities. So it's guided to these things. Even on a hungry stomach it continues to do work. It is very loyal to the human beings. In this regard, there are many things to reflect on when it comes to the creation of the camel. But the one's that we wanna highlight in this context comes from a hadeeth of the Prophet (SAW), *al Muminoouna hayinoona layyinoon*. True believers are easy going. *Hayin*, easy going, *layinun* very lenient*. Kal Jamal il aanif*, like the camel that's been marked on its nose, with a peg inserted in its nose, it's been domesticated*. Inqeedah, inQaadah*, If it’s made to stand, it stands up. *Wa idhaa uneekha alaa sakhratin, istanakha*. And when it’s told to sit on a scorching boulder, it still sits down. Such a high creature, we have to look up to this creature.  But when we want to ride it what does it do, Allah created it with two knees. It comes all the way down so you could sit on it. It’s a sign of humility, this massive creature is humble before its master. What is Allah teaching us? Allah Azza wa Jal is teaching us humility with this creature. He describes the believer that he should be like this creature. Easy-going, easily obeys Allah. Doesn't talk back. Even when it's told to sit on something difficult it sits down, it relaxes. SubhanAllah. Didn't they look to this camel how it was created?

And now this is amazing, the scenery of the Quran. How Allah wants us to depict Him. First it was reflect on this gift Allah has given you. That in itself is enough for you to become a humble slave. Because Allah shows you what slavery and loyalty mean by means of that camel. Allah shows you perfection in His creation by means of that camel. There are so many ways to reflect on that camel. Then He says

*Wa idhas Samaa'ee kaifa rufi'at*

Doesn't he look towards the sky, how it has been elevated? By saying *rufi'at* there's already a clue. Haven’t there been incredible number of Surahs already, incredible amount of discourse already , how the skies are going to come crashing down. And how it's all gonna end? So now first reflect on the camel, now you're on the camel, now look up to the sky, reflect on it and you will know. How is it up there and it will remind you how it's gonna come down too. How it’s all gonna come to an end too.

*Wa idhal jibaali kaifa nusibat.*

The word *nasaba* is amazing, its *asma addhaal*, the words they mean something and their opposite at the same time. So Allah says you look at the camel, you sit on the camel, you look at the sky then you look in the distance what do you see ? Mountains. *Wa idhal jibaali kaifa nusibat*. Didn't they look towards the mountains? How are they pegged to the ground? *Nusibat* means to be pegged, also to be outward and be apparent. So, for example an Arabic expression *'nasabaahu sharraa'* he made an open display of his evil. Similarly *nasaba ra'sahu*, he displayed his head. At the same time he's lowering and raising his head. It’s a beautiful expression for mountains. They are deep in the ground and above the ground at the same time SubhanAllah. The other thing about *nasaba*, remember *aa'milatun* *naasiba*. Now the word over there also meant wobbly and wavering. Is this part of the destiny of the mountain? Is it one day going to wobble, is it one day going to waver? SubhanAllah! How one word depicts the current reality of this creation and what is going to happen to this creature when its destiny is fulfilled. When Allah Azza wa jal describes *wa idhal jibalu suiyirat*. All of that Allah has been saying is captured by Him saying *wa idhal jibaali kaifa nusibat*.

Now he looks to the mountains and then he looks down and what does he see? The Earth.

*Wa ilal ardhi kaifa sutihat.*

And didn't he look towards the Earth. *Sutihat* has commonly been translated' how it has been flattened and made vast. *Sataha* has two things in it: to spread something out and to smoothen it. But what is incredible, the earth is incredibly flat, yes, but the choice of the word is so incredibly remarkable. The whole purpose of the Surah is to remind the human beings from the beginning to the end about where they're headed. What their destiny is, what their destination is. It's the Ghashiyah, the Ghashiyah cannot be denied. The word  *sathh* actually gets used for the ceiling of the house. For example, Imam Raghib al isphahani says, *As Sathhu a'lal bait yu'eeda saweeyan:* The highest part of the house is made a roof. Wait a minute, the Earth is being called what, how it’s made like a roof. Because one day, unavoidably, we will be under it and it will be our roof. SubhanAllah. All of us will be in that position and it will be made our roof. And it will be smoothened over us. The grave will be dug, then the human being is poured in,then the dirt is pushed over and it’s been made smooth. So not only do you reflect on the flatness of the Earth, but it's also a reminder for us where we're headed just by the word *sutihat*. SubhanAllah!

Now after this powerful reminder, the beautiful words of Allah that were repeated in the previous surah,Allah says *fadhakkir idhaa tanfa'aouhadhdhikra*. Remind if the reminder has a benefit. Here He says

*Fadhakkir innama anta mudhakkir*

Basically Allah is giving a tafsir of the previous Ayah. Now he's explaining what that means. Then remind, no object has been mentioned, no *fadhakkirhum*. In other words whether somebody listens or not, you just remind. That's your job, that's it. Don’t worry about what effect it has on people. Maybe it will have an effect maybe it won't have an effect. Maybe it will have an effect much much later. Abu Sufyan becomes a Muslim a lot later, but he heard it a lot earlier. The magicians with Musa AS heard the message a lot earlier, but when they saw a miracle, eventually they accepted Islam. And they knew to make Sajdah, they knew the Akhirah was coming because they'd heard the message already. So, *fadhakkir innama anta mudhakkir* : You are nothing more than a mere reminder,  a deliverer of a reminder. *Mudhakkir*. Its summarising the career of the Messenger(SAW) once again. The work of Da'wah boils down to the work of reminding human beings. In other words, reminding them of the past failure of the past human beings, now thats a memory. reminding them of what Allah has informed them of the future. Reminding them of the covenant that they had made already, before they even came on this Earth, remember that *covenant Alastu birabbikum, qaalu balaa shahidna*. Reminding them of their inner conscience that this is wrong and this is right.  Reminding them of the honour that Allah has bestowed them as human beings. Then Allah adds

*Lasta alaihim bimusaiti*

In the previous surah, the only one who will benefit from the reminder is the one who fears himself. *Fayaddhakkaru maiyaghsha*, in Suratul A'laa. Now He says you are not at all over them, you have not been placed upon them as a *musaitir*. What is a *musaitir*? *Al mussallatu al'aa shaiin li yushrifa alaihee wa yata'ahhada ahwaalahu wa yaktubu a'malahu,* a good definition of *masaitir*. A *musaitir* is someone who is placed diligently in charge of someone so that he may monitor every single thing that he does, control everything that he does and to record all of his activities. Like a guard in prison. There's not only guarding of the gate but guarding the guy himself. He can't do anything unless the guard over him lets him. So the Messenger of Allah (SAW) is told, you can't force them. You can't watch over them and guard them and pull them into Jannah. And what this illustrates is, you would think this is condescending to the Messenger (SAW), Allah is scolding the Messenger (SAW). None at all. This is not the case. What is happening is that is illustrates the Messenger (SAW) is so worried, about his disbelievers who are in the end his people. They're in the end, Quray'sh. He is so worried, that if the words don't work, he wants to work to pull them into Islam. But imagine, he's not in a position of power, they are. He's only in a position to give words. He doesn't have any military at this disposal. But he's still willing to go and literally try to force them to accept out of desperation and good will for them. Allah says no, you don't have to worry that much for them. You haven't been sent as a guardian over them, to watch every one of their moves. *Lasta alaihim bi musaitir*. You can't force them. And this occurs in another place. In Surah Qaf He says *fa maa anta alaihim bi jabbar*, You are not in any shape or form going to force them at all, You haven't been installed as someone who can force them in any way. The reminder in itself is enough. They have to find it in themselves. That's it. And this is by the way a beautiful expression of *La ikraaha fid deen*. There's no forcing anyone in the religion. You can't force them. Even the Messenger is told you aren't there to force them. You're just there to nothing more than remind. Now imagine the power of reminder in the context of our Deen, subhanAllah. You hear a khutbah, or a speech and you say you've already heard it. But you know Allah says *faddhakkir in naf'aatiddhikra. faddhakkir fa'intanfa'oudhikra lil mu'mineen*, reminder will benefit believers. Reminder helps, even if you know. You know you have to study for a test, but you're not doing it. And a friend comes over and says, Man you better study and you go yeah you’re right, I should. And you go start studying. Didn't you know you had to study, you did. Did the reminder benefit ? it helped you. This is a need of the human beings to benefit from reminders. SubhanAllah. So Allah Azza wa Jal tells His Messenger (SAW*) lasta alaihim bi musaitir.*

*Illa man tawalla wa kafar*

Now the word *illaa* is interesting because linguistically it can min *lakinnaa*. So this would translate as far as the one who disbelieved and turned away is concerned. But the other thing here is the word *illaa* literally means an exception. And Allah did use it in the surah "except the one who turned away and disbelieved" your are in a position to have authority over them and force them. The only exception will be those who turned away and disbelieved. The way this comes out is, eventually the Messenger will be victorious and he will have authority over every one of their moves and then he will say to them *La taqreeba alaikumulyaumm*. There's no harm coming to you today. But will he have eventually a complete authority over them? Yes. And that's captured just in the word *illaa*. But now in the regular sense, however, the one who turned away and disbelieved is the past tense that 's been used *tawalla* *wakafara*, which illustrates the anger of Allah. In the previous surah we found *wayatajannabuhal ashqaa. yatajannabu is mudhaarey'*,  the present tense, the person who turns over and over and over again, present tense is istamraar, it’s got continuity in it. But in this Surah, the anger of Allah is manifest. Whoever turned away at this point and still disbelieved, even once, because *tawalla* in the past tense illustrates oneness*, al hudood*, singular event. Even if that happens now*, fayouaddhibuhullahul adhaabal akbar.* Then Allah mentions His name, ‘Then Allah will torture him’. Now Allah mentions His Name. He doesn't say *udhdhiba*, he will be tortured. *Khuliqat*, how was it created. He’s used the passive form before. But now He mentions His Name, Allah will torture him. it is almost as though He is telling His Messenger (SAW) at that point the case is hopeless there's no reason for you to remind him after that, Allah will punish them.

Now the word *adhaab*, comes from the word *adhab*, *adhabar* rajulu. For example, when a person leaves eating out of severe dehydration, it hurts them to eat out of dehydration this is called *adhdhab*. From it we get the word *adhaab*. It’s one of the worst kinds of punishments you can suffer, you're dying of dehydration. So *adhaab* means punishment, but really it is a torturous or a painful kind of punishment. Allah will excruciatingly give him a torture, Al Adhaab Al Akbar, adhaab again. U'adhibuhu Adhaab , as if Adhaab wasn't enough Allah says adhaab al Akbar, the greatest punishment. So the greatest punishment is for what? Allah Azza wa Jal says

*illa man tawalla wa kafar,*

he turned away and disbelieved, meaning he was given the reminder, what did he turn away from, what's the context. The context is that of being reminded. He walked away from the reminder and denied it. You know Allah Azza wa Jal says *falaa saddaqa wa la salla wa laakin kazzaba wa tawalla*. *Tawallee* was mentioned there too, you know, he turned away, and there the context was turning away from the prayer, turning away from praying. *watawalla, Fasallaa* was mentioned before that. Here Allah Azza wa jal is talking about the reminder. The importance of not turning away from the reminder. And what kind of people will not benefit. And so this illustrates to us a longstanding struggle of the Messenger of Allah (SAW) against the kuffar who kept turning away and kept turning away until it reaches this point. Where Allah says if they turn  away now *fau'adhibuhul adhaabal akbar*, and notice the *tu'adhdhib* is mudara'ay, so the continuation of the punishment. Then find the end of the ayah shows you it is the result of the previous ayah. Then as a result Allah will torture.

By the way, I should have mentioned another element of cohesion between this surah and the previous one. In the previous one Allah mentioned the greatest fire *Alladhi yaslan Naaran kubra* . and here *fauadhdhibuhul adhaab al akbar.* Again the greatest and greatest in both of them.

Finally the last two ayaat.

*Inna ilaina iyaabahum.*

No doubt only to Us the final return will happen. The word *rujiu'u* means return. But *iyaab* is *lemuntahalmaqsud,* for the final final return. Meaning if you return home, then you go out again, then you return home then you go out again. Even when we go into our graves, it’s not the final return because we are going to come out of the graves too. But Allah says to Us is the final final return. It is only to us that they will return, where they're not going anywhere else. *Inna ilaina iyaabahum*. The first part was the return. The second part is

*Thumma inna ilaina hisaabahum*

The word *Thumma* here which means thereafter or then, the grammar of it suggest *arrakhee arrutba* meaning don’t just think they have to return to Us, you should know thereafter. *Inna ilaina hisaabahum*, there is no doubt that their accounting has been taken upon us. Alayna means it has been mandated on us. We have taken on ourselves to engage in their accounting. Remind yourselves of the ayaat you read. *Fa'amma mun ootiya kitaabahu waraa'a zahri, fa'amma mun ootiya kitaabahu biyameenihi, fasaufa uhaasabu hisaaban yahseerah*. Allah says we've taken upon ourselves to do their hisaab. And we learnt there that if Allah does your *hisaab* you are destroyed. And Allah says we've taken upon ourselves to do their hisaab. In other words these people are destroyed. We read in the hadith there, also, the one who is given *hisaaban yaseera*, what happens to him, and the angels don't even look at their deeds and says “Go man, you go, I know what’s in there.” But the one, even if one line gets read from his book, what happened here, *khuliqaa*, he's been destroyed, this person’s finished, he's doomed. So Allah Azza wa Jal says *inna ilaina hisaabahum*, we've taken upon ourselves to do their audit, their accounting, in other words they have been destroyed.

May Allah Azza wa Jal protect us from that destruction and make us from the people of Paradise, the highest of it,

*SubhanakAllah humma wa bihamdik, Nashadu unlaa ilaaha illallah, nastagfiruka wa natoobu ilaik. Wassalamu alaikum warahmatullahi wabaraakatuh*