

Interpretation of the Quran- Surat Al-Ghashia (88) - Lesson (3)- verses (21-26): Importance of reminding with the promises and threats of Allah

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knowing, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Dear brothers, we have reached The aya:

“So remind them (O Muhammad) you are only one who reminds.”

(Al-Ghashiyah)

I explained to you, in the last lesson, that the ayat of the Qur'an are perfected then explained in detail, so there must be a coherence between the paragraphs of this Surah, and I mentioned, by then, that Allah the Great and Almighty narrated in the first part to us the state of people of Hell, and in the second, the state of people of Paradise, and He clarified that if you want to win Paradise and to escape from Hell, you should believe, and the way of Faith is through reflecting on the Ayat of Allah, and He gave example through some Ayat, not exclusively but as an example, Allah says:

“Do not they look at the camels, how they are created? And at the mountains, how they are rooted (and fixed firm)? And at the heaven, how it is raised? And at the earth, how it is outspread?”

(Al-Ghashiyah)

What is the connection between the last part and the other parts? If people of Paradise, as Allah described them, will be happy forever, if people of Hell, as Allah described them, will be miserable forever, if Allah's signs are everywhere around us such as in yourselves, in your food, in your drink, in plants, in animals, in mountains, in plains, in seas, in deserts, in birds, and in fishes, and if man after all that does not reflect on these signs, then what should you do?!

The human nature responds to reminding:

Allah says:

“So remind them (O Muhammad[PBUH]) you are only a one who reminds.”

(Al-Ghashiyah)

If one does not reflect, would you give up on him? The reminding is a must, it is very necessary, what does "so remind" mean?! When you read a page, then you forgot it, a colleague comes and reminds you about it, you certainly remember it; because you basically have read it, so the verb "remind" denotes that there is a hidden thing inside the mind, which if one is reminded about, he will remember it; what does His Saying "so remind" mean?

Allah did not say: teach, but remind, this means that there is a hidden, inherent thing exists, and you, the Prophet, came to remind him, what is this hidden thing? It is the nature of the human, when Allah created human,

He created him with a nature that does not find rest except after it knows Him.

Take a fish as an example, its nature, shape, fins, air bags, and its body are prepared to be in water, it fits in water, but when it is taken out from water, it trembles then dies, same goes with human who will return to his nature when he knows Allah.

Our Lord the Great and Almighty has created human weak, but when he knows Allah, he will find rest, and if he turns away from Him, he will get confused, for this reason, life of those who do not obey Allah (straighten themselves up on His Order) is full of worries and troubles, Allah says:

"But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its teachings) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."

(Taha)

Some of the signs of faith:

So the word "remind" suggests that there is a hidden thing rests inside the mind, and it is the sound of Fitrah (nature) with which Allah has molded mankind, it is all about potentials, characters and preparations, which will be activated, launched, and will become creative if you know Allah.

Whereas, when you are far from Allah, life will be full of troubles and worries, and your reactions will be very violent and irrational, and you will tend to take what does not belong to you, and as a result of that, people will fear and hate you. Hence, if you know Allah when you are weak, your soul will be settled by the Power of Allah, and if you know Allah when you are dreadful, your soul will be balanced by the Equity of Allah.

Therefore, when Allah ordered His Gracious Prophet with "remind", this is an evidence that there is a hidden thing inside human mind prepares him/her to believe, and the sincere and truthful person knows what we are talking about!

Ibn Ataa' Allah Al-Eskandari said: "Only he who follows the messenger's footsteps, will know what we are talking about.

He who truly believes will say to you (after knowing Allah): "I was in Hell, now I am in Paradise, nobody on the earth is happier (luckier) than me! I am at ease. He does not see or fear but Allah, and Allah endows him with quietude, serenity, balance, endurance, insight (sagacity), wisdom and perspicacity (physiognomy); and these are the attributes of the (real) believer.

A believer hates to return to infidelity as much as he hates to be thrown into fire; and this is one of the belief's signs. Allah says to His Noble Prophet (PBUH): "Remind", Allah has created His slaves on a righteous nature, no difference between them, the white and the black, the rich and the poor, every one fears, but he/she gets assured when he/she knows Allah. Every human has a dreadful heart, but he becomes brave when he/she knows Allah, every human is materialistic, but when he/she knows Allah, he/she look down on every thing save Him, Allah says:

"Verily, man (disbeliever) was created very impatient; Irritable (discontented) when evil touches him; And niggardly when good touches him. Except those who are devoted to Salat (prayers)."

(Al-Ma'arij)

What addresses the messenger PBUH addresses the believers:

"Remind" is a word which signifies that there is a hidden thing residing within the mind, the mission of the Prophet is to reveal it and bring it to the surface.

According to scientists, the advanced environment brings to the surface the hidden potentials.

“You are only a one who reminds”

Before we tackle this part of the Ayah we shall ask: the order is to whom? Apparently, the order is directed to the Prophet (PBUH); O Muhammad, remind.

“O Dawud(David) remind My slaves with My Graces upon them, verily, the souls(hearts) are shaped into love he who did good for them, and to hate he who did evil (maltreated) to them”

But according to interpreters: based on the saying of the Prophet(PBUH):

“Allah has ordered the believers with what He ordered the Messengers(before)”

If the Prophet (PBUH) is ordered to remind, we also are ordered to remind, and when we know that the verb "remind" is directed to the Prophet, who is the top of the knowledge, then it is directed to us too, knowing that nobody on the earth is more knowledgeable than the Prophet.

Nowadays you find a person takes fifty Hadiths (the Prophetic Traditions) to study them thoroughly then he gets a Doctorate in Sharia (Islamic law). If you comprehend the speech of the Prophet (PBUH), you will be considered as a knowledgeable man, Who is the Prophet? He is the master of all the scientists (including the religious scholars), so if this order is directed to the Prophet (PBUH), it is consequently directed to the believers too, hence, you should learn before you remind others.

If this order is addressed to you too as a believer, then you should comprehend Allah's book, the essence of science, you should be knowledgeable, and you should comprehend the Prophetic Sunna of the Prophet PBUH which is the ultimate of Allah's words' interpretation. Thus if you comprehend, memorize, interact with an Ayah, then you should transmit it to others instead of wasting your time in silly matters, the Prophet(PBUH) said:

“Verily, Allah loves (practicing)the important matters, and He hates the trivial and abject ones”,

Watch yourself (your tongue)! Watch what you say, in your house, in your work, with your neighbors, friends, employers, bosses...etc:

“When a group of people have a meeting in which they do not remember Allah, they really leave (a place that is) ranker than a carrion,”

If the order “remind” addresses believers, it means to learn:

"Reminder" implies an invitation to learn, not just to listen, may be someone attended this lesson and left it with high morale, but when you ask him: what was the teacher speaking about? Do you remember an aya or an instruction? What did you benefit from this lesson? If you do not remember the lesson and don't study it thoroughly, how can you apply it rather than transmitting it to others?! The order in this aya is basically directed to the Prophet, but his followers are demanded to do the same, they should learn then remind, the first source of the science (Elm) is the Qur'an, the second is the Prophet's Sunna (what the Prophet did or said or agreed to during his life), which is the supreme authority of the most accurate and reliable interpretation of the Holy Qur'an.

You might find it strange when you are asked: how many men you are? You will say: what kind of question is this?! I am one man, we say: if you guide a person you are two men, and if you guide three, you are three, and so on, Ibrahim (Abraham) was an Ummah (a leader having the good righteous qualities) or a nation, how many persons have been affected by your orientation, thoughts, manners, and values in your life, the nearest people are your wife and children.

A'ysha narrated that the Messenger of Allah (PBUH) said:

“The best (kindest) of you is who is the best for (kindest to) his family, and I am the best for my

family (among you)"

(At-Termidhi)

Indeed if one educates his son is better for him than he gives a measure of wheat (as a charity)!

The best gain of man is his son. "remind" ! Did you remind your children?! Your wife? What are the subjects that you discuss with your wife? At meals, in the evening, when you wake up, and when you go to bed, "remind" is directed to the Prophet, firstly, then to the believers, secondly, and this is also directed to us.

Who does remind? Every one, is there on the earth a man who is more distant from the religion than he who says: I am your Lord and the most high (Pharaoh), and he said: "O chiefs! I know not that you have an ilah (a god) other than me! Yet Allah says:

"Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed. And speak to him mildly, perhaps he may accept admonition or fear (Allah)."

(Taha)

Your importance depends on the number of people you guide to Allah:

These words have different directions, namely, every human has the ability to be guided to Allah, including Pharaoh, so don't give up on people. Imam Malek saw a drunk man laying down on the road and the froth of wine shows on his mouth saying: "Allah", so this respectful Imam found it most unacceptable that this mouth utters the gracious name of Allah!, the story is long, the Imam wiped his mouth and took him to his house, he dealt with him properly, he went to his bed and saw in a vision that Allah the Exalted and Glorious says to him: O Malek, you purified his heart for Us, and We purified his heart for you, the Imam went to the mosque the next morning and saw a man, crying in his prayer, he did not know his face, so he asked him: who are you, o brother?! He said: Who has guided me (Allah), informed you about my state! Thus, don't give up on people, even the drunk; remind him, also the usurer, but do that wisely not cruelly! One said to a man: "I would like to advise you but cruelly, to which the man replied: why the harshness?! Allah sent who he is better than you to whom was worse than me, He sent Musa (Moses) to Fir'aun (Pharaoh) and said to him:

"And speak to him mildly, perhaps he may accept admonition or fear (Allah)."

(Taha)

Each word of guidance you say to a brother in Islam will elevate your rank in paradise, knowing that words are not enough, but deeds are what affect people, so help them, give them your experiences, give them from your money or lend them, only then, when you remind them, they will be reminded, affected, or weep. Speech alone isn't enough and it is mere words. Thus, the real believer tries to offer some of what Allah gave him to persuade them. You have to open your brother's heart before his mind; earn his heart by benefaction (favor) then open his mind by the facts, "remind";

You and every other soul on earth are addressed by this aya that you should "remind".

Deliberateness is demanded in everything save deeds of hereafter:

Allah says:

"Remind"

This word means that human in general has a perfect nature (like the fish which is created and equipped to live in water) and if you send a wake-up call to the nature's potentials and remind the person about his origin and acquaint him with his Lord, he/she will return to his/her nature and then will be greatly happy.

This order is directed to the Prophet then to you, who should remind? Every man reminds others with wisdom and fair preaching, and he who enjoins what is right, he should do that rightly, how can we remind? We should persist in reminding whenever there is a chance, there is no extravagance with reminding and doing the good, but there is no good in extravagance, the deliberateness is good in everything save deeds of the Hereafter, Allah says:

“O you who believe ! Remember Allah with much remembrance.”

(Al-Ahzab)

And He said also:

“O you who believe! Fear Allah as He should be feared., and die not except in a state of Islam[as Muslims(with complete submission to Allah)].”

(Al-Imran)

Reminding can be performed any time:

Allah the Almighty said:

“And strive hard in Allah 's Cause as you ought to strive. He has chosen you(to convey His Message of Islam to mankind), and has not laid upon you in religion any hardship: it is the religion of your father Ibrahim(Abraham)(Islamic Monotheism). It is He (Allah) who has named you Muslims both before and in his (the Qur'an), that the Messenger (Muhammad[PBUH]) may be a witness over you and you be witnesses over mankind! So perform As-Salat (prayer), and give Zakat and hold fast to Allah[i.e. have confidence in Allah, and depend upon Him in all your affairs].He is your Maula(Patron, Lord), what an Excellent Maula and what Excellent Helper!”

(Al-Hajj)

Remind at any time, during the day, during the night, in hardship, in adversity, when you are healthy, and when you are ill, but who should be reminded? Whom should you address in reminding? How should you remind? What are the subjects should you remind others with? Remind man about his origin, Allah says:

“Does not man see that We have created him from Nutfah(semen drops).Yet behold he(stands forth) as an open opponent.”

(Ya-Sin)

Remind him that his body, position, power, and wealth are things that Allah has endowed him with. Has there not been over you a period of time, when you were not a thing worth mentioning? Everyone has a birthday date, if one, for example, was born in nineteen thirty five, nineteen thirty, or two thousand fifty, you are just a number and no one will remember you unless you are among those who knew Allah and worked for him and left a good impression in hearts.

Once, I asked my students; who can mention a name of a rich man that he lived in Damascus in the year eighteen eighty five? They thought but they couldn't find any answer, I said to them: and I also do not know .

Subjects of reminding:

O son, the servants of money died even when they are alive, but scholars remain alive till the end of days,

they don't exist in bodies any more, yet their fame exists in hearts.

As for the subjects of reminding, you can remind the person about his origin, why the arrogance, remind him about his destiny, how he will turn out in the grave. as the earth says: O son of Adam, you are walking on my surface, and you will be inside me, and remind him about the Signs of Allah, as man is surrounded by amazing signs which aren't persuading evidences rather than irrefutable ones indicate the Greatness of Allah.

The water can give you a lesson, who did make it fresh water after it was salt and bitter? Allah the Exalted and Glorious, who did root the mountain and hills, who did crumble the soil to be full of the small organisms to help the plant to grow; who did create the two poles, the seas, the deserts, who did create the plants, who did give us a million species of fishes, who did create thousands species of birds? And the moving (living) creatures of all kinds that He has scattered therein, remind them about their origin in order to behave modestly, and about their end to fear Allah, remind them about Allah's Signs to glorify Him, and about His Graces to love Him. Remind them about the bladder; every twenty seconds a drop of urine excretes from his kidneys to his bladder, without this bladder, man would be continuously in need for nappies, can you bear the awful smell if that was the case? In the respect of evacuating the bladder, Allah created compressing muscles in it to be evacuated in one minute or half minute, and without these muscles, you would need ten minutes. Who did give you the hearing and the vision, the memory, the reasoning? Allah says:

“And if it had been Our Will, We could have transformed them(into animals or lifeless objects) in their places. Then they would have been unable to go forward(move about) nor they could have turned back.”

(Ya-Sin)

A man with Alzheimer asked his son who came to visit him: Who are you? The mental abilities are so important. Joints, bones and muscles, who did make the thigh base on muscles of the pelvis? Who did create a neck for the thighbone? This piece of bone can carry two hundred and fifty kilos, and remind them about the Graces of Allah, and remind them about their babies who were only a disdained water, who did create him with this beautiful shape? Who did bestow him the ability of the nice speech; the psychologists found out that babies have a self-innocence, purity, and interactive attitude.

Some ayat for reminding:

If you see a polytheist remind him about Allah's Saying:

“And to Allah belongs the Unseen of the heavens and the earth, and to Him return all affairs(for decision). So worship Him (O Muhammad[PBUH]) and put your trust in Him. And your Lord is not unaware of what you (people) do.’

(Hud)

Remind him about Allah's Saying:

“You killed them not, but Allah killed them. And you (Muhammad[PBUH]) threw not when you did throw, but Allah threw, that He might test the believers by a fair trial from Him. Verily, Allah is All-Hearer, All-Knower.”

(Al-Anfal)

Remind him about the Saying of Allah:

“Verily, those who give Bai'ah (pledge) to you (O Muhammad [PBUH]) they are giving Bai'ah (pledge) to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allah, He will bestow on him a great reward.”

(Al-Fateh)

And remind him about Allah's Saying:

“So plot against me, all of you, and give me no respite.”

(Hud)

About His Saying:

“To Him belong the keys of the heavens and the earth. And those who disbelieve in the Ayat (proofs, evidences, signs,ayas, revelations.etc.)of Allah, such are they who will be the losers.”

(Az-Zumar)

And about His Saying:

“Nay! But worship Allah (alone and none else), and be among the grateful.”

(Az-Zumar)

Reminding about Taw heed (monotheism), if you see him loves the worldly life, remind him about the death, if you see him that he does not love Allah, remind him about the Graces of Allah, Allah's Torment, the dangerous and chronic diseases, poverty, and domestic conflict, and other endless troubles.

The Prophet PBUH is just a reminder to mankind:

So reminding directed and out of innate, and you knew who you should remind, how, and what are the subjects that you should tackle. Allah says:

“So remind them (O Muhammad[PBUH]) you are only a one who reminds.”

(Al-Ghashiyah)

This means that the Prophet is only a reminder, his responsibility or mission is just to remind people about Allah; and when they love Him they will feel happy, that is all to it. Al-Junaid was asked: Who is the Wali of Allah (the pious man who sincerely worships Allah and fears Him, “holy man”)? Is he who walks on the surface of water, or who flies in the air? He replied: neither both, The Wali of Allah is he who avoids the forbidden things, complies with allowable things, and this is the real welaya; but don't think that the welaya is about being capable of performing extraordinary acts, Allah says:

“Say (O Muhammad[PBUH]):“I am only a man like you. It has been revealed to me that your Ilah(God) is One Ilah(Allah). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.”

(Al-Kahf)

We should avoid any defecation of the Prophet PBUH:

O Allah, I am a human, forgets as all the humans, Allah says:

“ Say (O Muhammad[PBUH]);” I possess no power over benefit or hurt to myself except as Allah wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.”

(Al-A'raf)

Allah says:

“Say:” I fear, if I disobey my Lord, the torment of a Mighty Day.”

(Al-An'am)

Allah says also:

“Say (O Muhammad[PBUH]);” I don't tell you that with me are the treasures of Allah, nor (that) I know the Unseen; nor I tell you that I am an angel. I but follow what is revealed to me.”Say: " Are the blind and the one who sees equal? Will you not then take thought?"

(Al-An'am)

He is only a prophet who fears Allah, he doesn't know the Unseen, and has no power to benefit or hurt himself or us, Allah says:

“Say (O Muhammad [PBUH]):”I am not a new thing among the Messengers (of Allah i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner.”

(Al-Ahqaf)

He is The master of mankind, but Allah is the One and Only Doer, you are just a reminder, more than this is a deification.

The influence of the guidance:

The Christian fanatics, said: the Christ is the son of God, and every group exceeds the proper limit laid down by Allah, it ascribes Divine attributes to some people, hence the Sufis said: Don't befriend those whose deeds don't inspire you, and his words don't guide you to Allah.

This is the size of the (spiritual) guide, he reminds you about Allah and when you deal with him, you love him, because he abides by Divine orders. The Awliya' (plural of wali=Pious man) of my Ummah (nation, people) are those who when they are seen, Allah is remembered (i.e. when you see them, their spiritual state stimulates your thought to Allah), certainly you will be greatly happy for a month just if you see the gracious Prophet in vision; the communicating of the soul with the Prophet in his life and after his death, is one of the causes of the happiness of the believer. Our master Hanzalah came to our master Abu Bakr As-Siddiq and said: when we are with Allah's Apostle, we feel as if we are in the Paradise as those (he means his two fingers, very delightful feeling), but when we go to our homes (and be busy with our families), we forget, our master As-Siddiq is kind and wise, he said: I am also my brother; so let's go to Allah's Apostle, this is the (whole) Hadith:

Hanzalah Al-Asadi, one of the Writers of Allah's Apostle (PBUH) [who wrote down the ayat when

they are revealed to the Prophet, who is illiterate], said: I met Abu Bakr and he asked me: how you are Hanzalah? I said: Hanzalah has dissembled (plays hypocrite), he said: Glory to Allah, what do you say, I said: when we are with Allah's Apostle (PBUH), reminding us about the Hell and Paradise, we were as if we see them, but when we leave him, we be occupied with our wives, children and properties, then we forget much, Abu Bakr said: By Allah, we also feel the same thing, then I and Abu Bakr went to Allah's Apostle (PBUH), I said: O Allah's Apostle, Hanzalah (means himself) has dissembled, Allah's Apostle (PBUH) said: what is that?, I said: O Allah's Apostle, when we (sit) with you and you remind us about the Hell and Paradise, we were as if we see them, but when we leave you, we be occupied with our wives, children and properties, then we forget much, Allah's Apostle (PBUH) said: By Whom Who my soul in His Hand (Allah), if you remain (persist) on what you feel when you are with me, and in the Remembrance (of Allah), the angels would have shaken your hands, on your beds and on your ways (roads), but, Hanzalah, hour and hour (which means an hour for worship and an hour for daily life) three times*

(Muslim)

The believer feels with indescribable feelings when he is in the presence of the Prophet, and this is one of the tasks that the Prophet and the proselytizers to Allah have.

Being a slave to Allah is the highest rank man can have:

The Ulama' (scientists, religious scholars) of my nation are like the Prophets of Children of Israel, this is the state of the believer, you are happy when you are with him, and you learn a lot from him, but to think that he walks on the water or fly in the air is an exaggeration, as no one knows the Unseen but Allah, and the wali (pious man) is not but an ordinary person, Allah says:

“Say (O Muhammad):”I am only a man like you. It has been revealed to me that your Ilah(God) is One Ilah(Allah). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.”

(Al-Kahf)

“O Allah, I am a human, I am pleased with things that pleases other humans, and I rage as they rage“

Allah says:

“Say I Don't know the Unseen”

“I am just the slave of Allah and I am His Messenger, I bear witness that no god but Allah and Muhammad is His Slave and Messenger“

The highest rank is to be a slave of Allah, Allah says:

“Say(O Muhammad[PBUH]):”O people of Scripture (Jews and Christians) !Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the Right Path.”

(Al-Ma'idah)

Man has free choice:

In order not have any exaggerations in the respect of the prophets and awliya' (pious men) and in order not

to give them a bigger size than their real size, Allah says:

“So remind them (O Muhammad[PBUH]) you are only one who reminds. You are not a dictator over them—“

(Al-Ghashiyah)

Each person has the freedom of choice voluntary and independently, therefore, Allah says:

“Not upon you (O Muhammad) is their guidance, but Allah guides whom He wills. And whatever you spend not except seeking Allah's Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.”

(Al-Baqarah)

And He said:

“Verily you (O Muhammad) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided.”

(Al-Qasas)

That man looked at a person, then he was guided!! this is not for even the Messenger of Allah (PBUH), so what about he who is less than the Prophet, if he persuaded him with logical arguments or evidences, he reminded him about Paradise and warned him from Hell, if the Prophet had that power of the look (to guide people by mere looking at them), then he would have looked at his uncle, Abu Lahab, in order to guide him, Allah says:

“Perish the two hands of Abu Lahab (an uncle of the Prophet) and perish he! His wealth and his children will not benefit him! He will be burnt in a Fire of blazing flames! And his wife, too, who carries wood(thorns of Sa'dan which she used to put on the way of the Prophet[PBUH], or use to slander him). In her neck is a twisted rope of Masad (palm fibre).”

(Al-Masad)

Proving human's freedom of choice from Quran and Sunnah:

“O Fatima bint (daughter of) Muhammad save yourself from Fire, that I do not avail you in the least against (the Will of) Allah, O Abbas, uncle of the Messenger of Allah, save yourself from Fire, I do not avail you in the least against (the Will of) Allah, lest to people will come to me with their deeds tomorrow (the Judgment Day) and you come to me with your lineage/ancestry, and who his deed delays him, his lineage doesn't hurry him (doesn't benefit him)”

[Muslim, Tirmizi, Ahmad, Drami by Abu Huraira]

You are just a reminder, Allah says:

“Verily you (O Muhammad[PBUH]) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided.”

(Al-Qasas)

Allah says:

“And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the Zalimun (polytheists and wrong-doers), a Fire whose walls will be surrounding them. And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil Murtafaq (dwelling, resting place.)”

(Al-Kahf)

Disbelieving is inseparable from turning away from the truth:

Allah assured His Prophet that his only duty is to remind, and to make it clear that mankind should choose the guidance, but if you think that you can force them into the guidance, you certainly cannot do that, and to have the freedom of choice does not mean that one isn't responsible for his acts, so in order not to fall under this illusion, remember His Saying:

“So remind them (O Muhammad[PBUH]) you are only one who reminds. You are not a dictator over them—“

(Al-Ghashiyah)

But would he, who turns away and disbelieves, be irresponsible (about his wrong choice)? There, he will be face to face with his deeds.

There are many interpretations in the respect of this aya:

”-But he who turns away and disbelieves.”

(Al-Ghashiyah)

Infidelity is turning away from the truth, and there is a connection between infidelity and turning away from the truth. A teacher sometimes gives an important lesson and his student is busy with drawing silly shapes on his book; this student is certain that the teacher's presence, nevertheless, the student denies or disbelieves that, which means that he is denying his existence, but it means also that he is disinterested in his teaching and he turns away from him, then the infidelity will be doing without what Allah offers, and turning away from Him, hence Allah says:

“ And nothing prevents their contributions from being excepted that they disbelieved in Allah and in His Messenger (Muhammad[PBUH]), and that they came not to As-Salat (the prayer) except in a lazy state, and that they offer not contributions but unwillingly.”

(At-Taubah)

Disbelieving is about turning away from Allah and His path:

They pray and offer contributions and yet Allah described them that they disbelieved in Allah and in His Messenger, so, the infidelity is about turning away from the truth, which is to refuse and deny the Shar'a (Islamic laws and teachings) and disbelieve in Allah's Torment, His Warning, and His Promise (Paradise), therefore:

“So remind them (O Muhammad[PBUH]) --- you are only one who reminds. You are not a dictator over them-“

There is a great punishment that waits who disbelieved and turned away from Allah, it will come in different shapes, as there is a painful torment, and there is a great torment, and there is a disgracing (insulting) torment, and other sort which will last forever, and there is a touch of torment, the touching is undoubtedly unlike the continuous torment, so the real fool and ignorant man is he who doesn't fear Allah, Allah says:

“But he who turns away and disbelieves. Then Allah will punish him with the greatest punishment.”

(Al-Ghashiyah)

Allah's torment is beyond any imaginable torment:

I previously said in a sermon that you rarely can find a Muslim who recites Qur'an and doesn't say when he finish: Allah the Great has spoken the truth, but when you scan his deeds, you will find that his deeds don't reflect what he read in Qur'an! Why? Because he works for the worldly life, and he commits the sins as if the life is everything, and nothing is after this life; no question, no torment, and no Hell, he follows his desires and lusts, this man believes only by his words, but his deeds don't, hence Allah the Great and Almighty said:

“ So remind them (O Muhammad) you are only one who reminds. You are not a dictator over them—But he who turns away and disbelieves. Then Allah will punish him with the greatest punishment.”

(Al-Ghashiyah)

What are the sorts of the punishment in this life? One can lose his hearing or his vision, he can be crazy treated in a mental hospital, and he can have a chronic or dangerous illness, and there is he who longs for his daily bread out of poverty, and maybe the undutiful son is one sort of punishment, all of these punishments are probable and possible (thinkable), but Allah says:

“But he who turns away and disbelieves. Then Allah will punish him with the greatest punishment.”

(Al-Ghashiyah)

Therefore, whatever thoughts one might have about the torment of Allah, it is greater, and when he dies and sees some of images of the torment in Hell, then he will say: I haven't seen any good (in my life)! All this long life, which he led in pleasures and delights, and all the hot food he ate, will be forgotten when the doors of Hell open, and he will say that bitterly. However, the believer, on the contrary, will say when he will say when the doors of Paradise open: I haven't seen any evil (all my life), even if all his life was full of troubles and illnesses, how can anyone neglect this eternal life? No one disparages that life but the stupid, this is the Speech of The Creator of the universe, Who created us from semen, after we were nothing, He says:

“So remind them (O Muhammad) you are only one who reminds. You are not a dictator over them—But he who turns away and disbelieves. Then Allah will punish him with the greatest punishment.”

The most threatening Ayahs in Quran:

“Verily, to Us will be their return; Then verily, for Us will be their reckoning.”

(Al-Ghashiyah)

If a merciless man sees the severe punishment, he certainly will fear from his sins. Consider the example of dealing with a cruel man, don't disobey him when he orders you, even if he says to you: the milk is black, say: it is certainly black!! Because you saw his painful punishment, this the case when you deal with a human, like you, who will die, and he is in Allah's Hand (Control), when he threatens you, you obey him blindly, Does not Who created all the universe and created you, deserve that you obey Him? Shouldn't you believe in His Book (the Qur'an)? All the universe indicates His existence, Allah says:

“But he who turns away and disbelieves. Then Allah will punish him with the greatest punishment. Verily, to Us will be their return; Then verily, for Us will be their reckoning.”

(Al-Ghashiyah)

There are no ayat in Qur'an which are more threatening than those ones, all mankind will return to Allah the Great and Almighty, and they will be asked about every action, about their money from where they gained and in what they spent, about their youth and knowledge, what did they do with them:

“Verily, to Us will be their return; Then verily, for Us will be their reckoning.”

(Al-Ghashiyah)

The reckoning is up to Allah, if one violated the instructions of a specific authority, he will be arrested, and a video type is displayed to him in which he sees all his movements, what will he say then? He will wish that the ground splits under his feet and swallow him.

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