

Surah Bayyinah - Dream Notes - Nouman Ali Khan

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Surah Alaq [96] - Is the first Surah when Revelation [*wahy*] began.

Surah Qadr [97] - Described how revelation begins. (I.e. the Qur'an was sent down in the Night of Qadr [Power] - in Ramadan.)

Surah Bayyinah [98] - What is the essence of revelation and its effects?

This surah is crystal clear in regards as to what the religion of Allah is, and what it and its followers should be like. So its name - Bayyinah [meaning Crystal Clear] is most suitable for its description.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ayah 1:

لَمْ يَكُنَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّىٰ
تَأْتِيَهُمُ الْبَيِّنَةُ

Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from misbelief] until there came to them clear evidence -

The people who disbelieved from the people of the book and the polytheists would not **separate (munfak-keena)** themselves/discontinue doing (their things [explained below]), until the clearest proof came to them.

Munfak-keena, can either mean;

- 1 - Cut ones-self off a way.
- 2 - Discontinue doing something.

What thing? The scholars differ.

Abdur-Rahman al Kilanee: **Infaka** - [similar to *Intaha*] - **to stop doing something**.

inFiqaq أنفقاq - Set Free [i.e. A Prisoner.]

Infaq al Azam أنفق العظم - Painfully separated.[i.e. A bone painfully separated from its place (a dislocation).]

Other similar words: *Munqasim, Munqati'* - Divided, Chopped up etc.

Where was it Revealed?

There's a Difference of opinion on whether it was revealed in Makkah or Madinah.

This is of the most hardest Surah's in the Qur'an to Understand and Translate

al-Wahidi; The first Ayah is the most difficult to understand in regard to its sequence and meaning.

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ

The people of the book and polytheists weren't going to stop their shirk (association of others with Allah) until the bayyinah (clear proof) came.

The Question: But we see through history that the - People of the Book and the Polytheists - did **not stop their shirk** [association of partners] with Allah, **even after the Bayyinah/clear Proof had come.**

So why is this ayah/verse phrased this way?

The People of the Book and Polytheists Asking for a Miracle.

Az-Zamakshari said: Allah is elaborating the stance of those who disbelieve. They're argument that - until a certain Bayyinah/clear proof comes to them, they will never leave their shirk.

The Supporting evidences are based on;

Surah aal Imraan (where the Jews asked for a Miracle);

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَاهَدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ قَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ

[They are] those who said, "Indeed, Allah has taken our promise not to believe any messenger until he brings us an offering/sacrifice which fire [from heaven/the skies] will consume." Say, "There have already come to you messengers before me with clear proofs and [even] that of which you speak. So why did you kill them, if you should be truthful?"

[aal Imraan 3:183]

Perhaps they were demanding a miracle like the above?

And the polytheists said in; Surah Israa';

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا. أَوْ يَكُونَ لَكَ جَنَّةٌ مِّن نَّجِيلٍ وَعَيْنٍ فَتُفَجَّرَ الْأَنْهَارُ خِلَالَهَا تَفْجِيرًا. أَوْ تُسْقَطَ السَّمَاءُ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَنَا بِاللَّهِ أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرَفٍ أَوْ تَرْفَعِ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُفَيْكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَابًا نَعْرِوهُ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا

And they say, "We will not believe you until you break open for us from the ground a spring. Or [until] you have a garden of palm tress and grapes and make rivers gush forth within them in force [and abundance]. Or you make the heaven fall upon us in fragments as you have claimed or you bring Allah and the angels before [us]. Or you have a house of gold or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?"

[Israa' 17: 90-3]

They are asking for a Bayyinah which is so clear that there is no dispute about its Miraculousness, only then will they believe.

2nd Opinion - This Ayah [ayah 1] is referring to those who DID disbelieve from the people of the book and polytheists, without coming to Islam. They will not leave their Shirk [disbelief/association of partners with Allah] even after the Bayyinah/clear Proof came to them.

Historical Proof: The People of the Book and Polytheists wouldn't leave their Shirk - Until the Bayyinah Came - then Many Believed.

3rd Opinion - Shanqeeti - [the total opposite of the 2nd opinion]: the People of the Book and the Polytheists wouldn't leave their kufr/shirk [disbelief] until the Bayyinah came - then many of them **did** believe.

The People of the Book and Shirk were firm on their cultural religion for many Centuries and even Millenia - until the Bayyinah/clear proof came to them.

These people would never leave their old cultural religion until something so Powerful (a

Miraculous Bayyinah) came to them. The same way a slave is set free/the people are set free (*Infiqaaq*) from their old cultural religion - to a better freedom of Islam.

This is proven clearly in early Islamic history when the Arabs and Persians (who were polytheists) cut themselves off their old religion when the Bayyinah/clear message of Islam came to them. The same happened to the Syrian Christians and Jews (people of the book) who joined Islam in crowds, and this has continued to happen through history, in some times more than others. The times when many have entered into Islam is when the Bayyinah has had the ability to be spread without a lot of resistance.

The previous Surah [Surah Qadr 97:1] was; **إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ** [in-naa anzalnaahu fee laylat al qadr] (Surely We have sent it [the Qur'an] down in the night of **Power**).

The Power of the Qur'an has been explained in this Surah - that it can change the history of nations and peoples forever. Just look and study the history of Muslim countries, and what religion they followed before Islam, and how Islam changed the people and their historical allegiance and legacy forever.

4th Opinion: -

The People of the Book **would not betray their Book** - Until the Bayyinah Came.

Ibn Kiseen: the People of the Book would fight the Polytheists and would lose due to the polytheists strength. So they would say to the polytheists that in our books, there is a Messenger who is soon coming - we will follow him and be victorious over you.

But when the Messenger did come, they rejected him. When they rejected him, they even rejected their book which Prophecised him.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُم مَّا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

And when there came to them a Book from Allah confirming that which was with them - although before they used to pray for victory against those who disbelieved - but [then] when there came to them that which they recognized, they disbelieved in it; so the curse of Allah will be upon the disbelievers.

[al Baqara 2:89]

Meaning; they would not leave their books until the Bayyinah/clear proof came to them.

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفِكِينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ

Those who disbelieve people of the book and polytheists **weren't going to stop/leave their ways**, their shirk (association of others with Allah) until the bayyinah (clear proof) came.

aladheena kafaroo - those who reject/deny the truth. This title is usually for those who reject the message after it has come. Yet these people are being described as those who already rejected it. *Why?*

kafara كَفَرَ - bury seed in **dark**/underground.

Everyone before revelation is in darkness, and a message from Allah brings light.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

He brings them outside of darkness into light...

[al Baqara 2:257]

All societies contain some good and some bad.

There are 4 Types of people in a Society before the truth from Allah reaches the Society;

A person who is;

- 1 - Good from inside and out. i.e. Abu Bakr as-Siddeeq even before Islam.
- 2 - Good from inside but influenced by society so they're best side isn't shown. i.e. Hamza bin Abdul Mu'tallib.
- 3 - Bad from inside but perceived as good by society. i.e. Abu Jahl.
- 4 - Bad from inside and out. i.e. Abu Lahab.

They're all in the same society, but when the Bayyinah comes - this message is powerful enough to distinguish between each of the groups and separate them into different camps.

لِيُحَقِّقَ الْحَقَّ وَيَبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ

That He should establish the truth and abolish falsehood, even if the criminals disliked it.

[Anfal 8:8]

لِيَهْلِكَ مَنْ هَلَكَ عَنِ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنِ بَيِّنَةٍ ۗ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ...

those who perished [through disbelief] would perish upon evidence and those who lived [in faith] would live upon evidence; and indeed, Allah is Hearing and Knowing.

[Anfal 8:42]

Whoever accepts the truth, they naturally have to separate from falsehood.

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَىٰ بَعْضٍ فَيَرْكُمهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ ۗ أُولَٰئِكَ هُمُ الْخَاسِرُونَ

[This is] so that Allah may distinguish the wicked from the good and place the wicked some of them upon others and heap them all together and put them into Hell. It is those who are the losers.

[Anfal 8:37]

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحَدَهُ ۗ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ ۗ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ

There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allah . We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone" except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have not [power to do] for you anything against Allah . Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.

The **Furqan الفرقان** (another name for the Qur'an) = **Separator/Criterion** (between truth and falsehood, right and wrong etc)

In arabic language - when a word starts with **Fa**, it usually has a meaning of separation and opening up i.e. Fath (opening up), faj, falaq, fajr (opening up the darkness to reveal the sunlight) etc.

The word in this Surah is **Munfikeena - Separating something from its Place**. This religion separates people into two different groups, when before they were all a mixture of people in one society.

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ

Those who disbelieve people of the book and polytheists **weren't going to stop/leave their ways**, their shirk (association of others with Allah) until **the bayyinah (clear proof)** came.

Bayyinah - *baana - yabeenu* - to **put distance between two things** [literally].

So the *bayyinah* came to clearly separate 2 groups from each other; **believers from disbelievers**.

Ayah 2:

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً

A Messenger from Allah , reciting purified scriptures.

What is the Bayyinah/clear proof mentioned in ayah 1?

Al Aloosi; **the Bayyinah/clear proof is Muhammad, the Messenger from Allah** (sal Allah alaihi wasalam, peace and blessings of Allah be upon him).

Rasoolun(with *tanween*) - *mufeed-ul-Azma* [مفيد آل عظمة] - Magnificent, awesome - Messenger from Allah.

yatloo - that Reads onto people Purified scriptures.

These 2 are the Bayyinah;

- 1 - The Religion in Theory [the Scripture] and;
- 2 - Its Practical Implementation [the Messenger of Allah as an example].

The caller to Islam should therefore be learned and also practical/implementing his knowledge, just like Allah's Messenger. An attribute which many of us Muslims are lacking these days.

yatloo - *tilawa* = to Read at someone, and also means to Follow (since a reader follows the lines on a page).

Allah's Messenger however did not read. So why is the word root *Tilawa* used?

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ - إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ - فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ - ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

(Move not your tongue concerning to make haste therewith. It is for Us to collect it [the Qur'an] and that it be recited.)

[al Qiyamah 75: 16-19]

Ibn `Abbas said, "**This means He will collect it in his chest to recite it.**" [See [Tafsir Ibn Katheer, Surah Qiyamah](#). Or Sahih al Bukhari, [Book \(#1\) of Revelation \[Wahy\]](#)].

So the Qur'an was written upon the heart of Allah's Messenger (sal Allah alaihi wasalam), through which he would recite it to the people.

Reading Suhufun [scriptures] Mutaharah [purified] - His heart was also purified **twice** in his life (once when he was a child, the second time on his journey of *Israa' wal Mi'raaj* [Journey to Palestine and to the Heavens]), to support the purified scripture which came to him.

Ayah 3:

فِيهَا كُتُبٌ قَيِّمَةٌ

Within which are **upright**writings.

fee haa kutubun qayyimah:

Kutubbun - can refer to **writings**[i.e. a book is called Kitab], and can also refer to (hukm) - **laws** of Allah.

كُتِبَ عَلَيْكُمُ الصِّيَامُ
decreed upon you is fasting..

[al Baqarah 2:183]

كُتِبَ عَلَيْكُمُ الْقِتَالُ
Fighting has been enjoined upon you..

[al Baqarah 2:216]

كُتِبَ عَلَيْكُمُ الْقِصَاصُ
prescribed for you is legal retribution..

[al Baqarah 2:178]

All these words are '**kutiba**' - which implies **laws** which have been prescribed for you.

Qayyimah - *qaama* - **keep firm, upright, that stands straight. If something was crooked, it is straightened to upright too.**

Ayah 4:

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ

Nor did those who were given the Scripture become divided until after there had come to them clear evidence.

Only the People of the Book are mentioned in this ayah, in comparison to Ayah 1 where Polytheists [*mushrikeen*] were also mentioned. How come?

Those who were "given the scripture" differed amongst themselves after the Messenger had come to them and made the message clear - the message which was supposed to unite them. I.e. Jesus's followers differed after he left the world, and even the people of this Ummah fell into sects, only after Allah's had given the full message!

The phrasing;

Oowtul kitaab **أُوْتُوا الْكِتَابَ** - (those) Given the book.

When Allah refers to those who are - *Oowtul kitaab*[*Those given the book*], it usually has a negative context.

However, whenever Allah says;

آتَيْنَاهُمَا الْكِتَابَ - aatayna hum al kitab - those who **We** gave the book. This is usually in a [Positive context](#) and will have positive statements next to it.,

This is because all good is attributed to Allah, and evil is distanced from Him.

This is part of the miraculouss consistency in the Qur'an.

By dividing into sects - people are going from light to darkness by dividing into sects, whereas guidance should really unite you, taking you out of darkness into the light. You moved into this darkness even though you had the knowledge. This is such a dangerous path to tread onto.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً قَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ
بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ
بَعِيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى
صِرَاطٍ مُسْتَقِيمٍ

Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And **none differed over the Scripture except those who were given it - after the clear proofs [bayyinaat] came to them - out of jealous animosity among themselves.** And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path.

[al Baqarah 2:213]

What do we learn from this?

Religious knowledge is a means of Power in society, and it brings; Respect, Status, Attention
- People listen to these learned people.

But they might become corrupt people. So if someone comes along with better knowledge, they might belittle them because of their ego of wanting to be more knowledgeable than others.

The same way some Jewish Rabbi's argued and belied Jesus son of Mary, even though Jesus had more knowledge than them about their own scripture.

This is why those who were '*given the book*' are mentioned and given more emphasis, because they had the knowledge but they didn't follow it, which is worse than being ignorant (like the polytheists were).

This jealousy corrupts them further, so *they are not sincere in following the truth - they are just wanting to compete in their pride. So they cause divisions.*

This is why in the next ayah/verse, Allah mentions;

Ayah 5:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ

And they were not commanded **except to worship Allah** , [being] **sincere to Him** in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.

mukhlisseen - sincerity. Since sincerity is in the religion, and that sincerity aims to cause unity amongst the people.

Bayyinah is - the Messenger and the Message.

So humbling yourself before a Messenger requires true sincerity and to overpower your ego. Since **obeying a man in all matters is really hard for the ego**. And only the sincere ones can achieve this.

So these people choose to reject the Messenger and only claimed to follow the Message. Ever heard of the *hadeeth rejectors*? The people who reject the Bayyinah, they reject one of the two (either the religious Book, or the Messenger who came with the Book), after rejecting one of them - they can change the religion to follow their desires.

- The **Opposite of the corruption** (which was mentioned in Ayah 4), and **what should really be on the inside of a believing scholar is mentioned in this ayah**.

- This ayah summarises the whole religion for us in this one ayah.

illaa li ya'budullah. إِلَّا لِيَعْبُدُوا اللَّهَ - except to worship Allah..

Linguistically, what does 'Ibadah mean?

- Worship in the english language is an act of rituals performed by people. I.e. Prostration, kneeling etc.

- The word '**abada** (ya'bud) - 'abd = Slave. The opposite/antonym of 'abd (slave) in arabic is a **Rabb** (Master).

The antonym for '**abid** (worshipper) in arabic is **illah** (god). Both are applied when Allah is implying in a nominal form.

What is Slavery, and how is it different to Worship?

- The Slave is **fulltime** in his slavery, whereas a worshipper is worshipping for a specific time.

- Servant comes from service, someone who works in a specific field (i.e. Accountant) for a certain amount of time for a payment. So to use the word servant instead of slave of Allah is incorrect. A slave would have to do any job his master told him to do without question.

- Slavery is forced upon you throughout human history - whether you like it or not. In this slavery - Allah is the Master, He is Fair and Just and unlike the creation. He is forbearing, and we praise him and actually recognise His greatness, and **we walk into this slavery willingly ourselves whereas usually slaves are not willing** to be enslaved. The primary drive of this slavery is that the Master is loved, and not hated. We love Allah, and Everything we

love is for His sake; including our lives, wealth and friends.

Ibn Taymiyyah said your Slavery to Allah consists of 5 factors:

- 1- Love
- 2- Obedience
- 3- Sincerety
- 4- absolute trust (tawakkul) in Him.
- 5- the terms of slavery; are dictated by Allah. The rules and standards come from Allah alone, which you have to follow.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah , Lord of the worlds.

[al An'am 6:162]

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ

They were not commanded except that they were to put themselves into slavery of Allah, and to worship Him.

مُخْلِصِينَ لَهُ الدِّينَ

mukhlisseena lahuddeen - making the deen **sincerely** for His sake.

LAHUdeen - *muqaddam* (placed earlier in the sentence)- to emphasise that the deen (religion) is **FOR HIM [ALONE]**. (since usually the phrase could be; deena Lahu [for Him], but that would not specify that it is for Him Alone.)

For Him ALONE - implies that the religion is **sincerely for Him**, and that it is not partially for Him, or for fame and power struggles, or for being evil scholars like described earlier. It's for Him alone, sincerely for Him.

If people didn't appreciate what you do Islamically, and they criticized you instead, would you get angry and give up? Were your expectations from the people, or from Allah? Did you expect your reward from the people, or from Allah?

Allah's Messenger would be criticized all the time in the most abusive of ways by the people when he called them to Islam. Yet he expected his reward from Allah.

hunafaa - hanaf; to incline away from misguidance, to being upright and committed without being distracted by others (istiqamah in that path).

Janaf - the opposite of hanaf. Incline towards deviation, walking away from the straight path.

The Sunan and the Musnad compilers recorded that Allah's Messenger said:

«بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ»

(I was sent with the easy Hanifiyyah (Islamic Monotheism).)

وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ

to establish and uphold the;

Salah [5 daily prayers] - which is service to Allah

Zakah [compulsory charity of 2.5% of ones total wealth per every lunar year] - which is service to the people.

On the basis that all these actions are done sincerely for Allah.

وَذَلِكَ دِينُ الْقِيَمَةِ

And that is the religion **Qayimah**.

dhaalika deenul **qayimah**.

Qayimah;

-The truly established religion.

- Or The religion of the established nation (qayimah)

tuqeemu - to establish.

Moving from **ikhlas/Sincerety** to **iqaamah - Establishment**. Since sincerety brings about firm results and Allah rewards sincerety for His sake with establishment.

Ayah 6:

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ

Indeed, they who **disbelieved** among the People of the Scripture and the polytheists will be in the **fire of Hell**, **abiding eternally therein**. Those are the **worst** of **creatures**.

Those who want to stay in their kufr - they will be in the **fire of hell/Jahannum** - comes from the Persian word **Jahnaam** = **torture chamber**.

Khaalideen - *khuld* - **Remain there permanently, Ongoing**.

They are;

Sharrul bariyah - *bara'a*[to bring something into existence] = **they** [the disbelievers from the people of the book and the polytheists] **are the worst of all existence**. Because Allah had given them *al Bayyinah* (the clearest proof which you can't even counter or refute) but they rejected it.

So they are the worst of creation.

Ayah 7:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُم خَيْرُ الْبَرِيَّةِ

Indeed, they who have believed and done righteous deeds - those are the best of creatures.

Ina - surely. For those who are in doubt.

You realise the mindset of the people Allah is talking to by the types of words He uses when talking to them. By Allah saying "**Ina**" - he is removing any type of doubt the listener might have about this statement.

Ina aladheena aamanoo wa 'amilus-saalihaat.

Those who believe and do good deeds, i.e. they are good from the Inside and outside. And not hypocritical or corrupt like the evil people discussed in ayah 4.

They are;

khayrrulbariyah - the best of existence.

Ayah 8:

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ

Their reward with Allah will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever. Allah being pleased with them and they with Him. That is for whoever has feared his Lord.

Jazaa'ahum 'inda rabihih - their reward is with their Master.

If you go to the best hotels or best houses, they have alot of beautiful scenery, gardens, swimming pools/water fountains etc.

As people get older - they enjoy a serene environment, they like scenery and nature. This is a human instinct, no matter what race, culture, background or historic timeframe you are from.

khaalideena fee haa **abadan** - where they will live forever (*abadan* is not mentioned in Ayah 6 for hellfire.) [also see surah [Taghabun 64:9](#)]

Some scholars (including Ibn Taymiyyah) had a rare opinion that hellfire won't remain forever because *abadan* is mentioned for Jannah [Paradise] but not for hell.

The Majority of the scholars however differed, they had the view that *abadan* has been mentioned for hellfire in other aayaat in the Qur'an [i.e. Refer to [Surah Ahzab 33:65](#) **خَالِدِينَ فِيهَا أَبَدًا** ^ط **لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا** -Abiding therein forever, they will not find a protector or a helper.].

They said that sometimes Allah describes hellfire more, and Jannah less. Sometimes He mentions Jannah more and hellfire less. When they are in equal proportions - both are mentioned as *abadan*.

In this surah - more description is given for the people of Jannah - so the description of *abadan [forever]* is extra detail for the people of Jannah to increase them in desire for Paradise more.

khaalideena fee haa abada - to dwell therein forever - speaks to human nature. **We want permanent Residence, Citizenship. We don't want to rent, we want to Own. We want stability.**

There's no bills, no financial costs, no problems.

In this life - the more beautiful things we have, the more problems and costs we require to maintain them things = the more hardships.

In the next life - you're being offered a **Permanent Mansion, stability and ease** without any form of hardship whatsoever.

radhiyAllah 'anhum - Allah is pleased with them.

wa radhoo 'anhu - they are pleased with Him too.

Ardda ارضي - **total satisfaction and totally pleased.**

Allah is completely happy with you, and the slave is completely happy with Allah (this is achieved just for being of those who established the salah and zakah and weren't corrupt in this life.)

That is for the one who khashyah Rabbah - *khashyah* = fear of something greater than yourself - his Rabb/Master.

That reward of Jannah/paradise is for the one who feared his Master, more than he feared himself and his society.

Beginning of Surah's Relation to it's End

The surah described at the beginning how **the world was fragmented, and these lines were not going to be divided until the Bayyinah/clear proof came** - dividing a mixed society of people into two camps; **believers and disbelievers**.

These people **painfully divided** (*infaka al azam* - like a bone is **painfully dislocated/separated**) themselves **from the ways and legacies of their forefathers** and society **due to the Bayyinah/clear proof** which convinced them, so they became Muslim. This is because **they did not fear the people** when they disconnected themselves from the ways of their society. What did they fear more? **They feared** (khashyah) **their true Master - Allah** the most.

This is how the beginning of the Surah unites with the end conclusion of the surah. And the praise is for Allah.