

Surah Luqman: Ayat 25-27

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ (٢٥)

And if you (O Muhammad SAW) ask them: "Who has created the heavens and the earth," they will certainly say: "Allâh." Say: "All the praises and thanks be to Allâh!" But most of them know not. (25)

- (وَلَيْن سَأَلْتَهُمْ): (و) means 'and' (لَيْن) is 'lam of oath' and (لَيْن) is upon a condition. (سَأَلْتَهُمْ) is ask (ت) is referring to the Prophet (pbuh) and (هُمْ) refers to the disbelievers that are rejecting the truth. What did Allah tell Prophet (pbuh) to ask them? It's a simple but provoking question, which will reveal their inner-self, and will expose them.
- (مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ): Who created the heavens and the earth? They know the idols they worship cannot create anything. So they contradict themselves and they will confess and will say Allah. It will come out of their mouths. (لَيَقُولُنَّ اللَّهُ): They will certainly say 'Allah'. And (لَيْن) is the answer to the oath. They will confess regarding the Lordship of Allah, the actions of Allah (رَبوبية الله). One of the main actions of Allah is to create. And then He sustains, He guides, etc.
- If they confess and affirm Allah is their Creator, Allah tells the Prophet (pbuh): (قُلْ الْحَمْدُ لِلَّهِ): Say: "All the praises and thanks be to Allâh!", which is the best of dua'as. It includes all types of praises and thanks to Allah, and you attribute Allah with perfection and completeness with love and magnification of Allah. (لِلَّهِ): to Allah. So the (لَيْن) shows both the One who is deserving of praise and exclusively Him and no one else. Subhan Allah - the magnitude of alhamd Allah.
- And we are saying alhamd Allah for making the truth very clear and the truth came from the mouths of the disbelievers themselves. Look at the might and power of Allah. So the truth is that the Creator is Allah and not the idols, so Allah is the only One worthy of worship, so why do you attach yourselves to the idols if they created nothing? So how will they sustain you if they did not create you in the first place? Alhamd Allah , Allah is the Creator!
- (بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ): But most of them do not know. Will all of the disbelievers worship Allah after confessing Allah is the Creator? No, only a few will worship Allah. The majority of the disbelievers (أَكْثَرُهُمْ) do not know. (لَا يَعْلَمُونَ): what do they not know? It is the beneficial knowledge to make them react on the knowledge. The knowledge that Allah is the Creator did not make them change, so Allah negates that they have any knowledge. So the true knowledge is when you know the truth and apply it to change you. So if you spent your whole life acquiring knowledge but it did not change you, then it is as if you don't know. What's the point of having the input and not having the right output. The right output is (لَا إِلَهَ إِلَّا اللَّهُ). Subhan Allah.
 - There are two types of ignorance (جهل):
 - Simple ignorance (جهل بسيط): have no clue who is the Creator, truly does not know anything. Such people are not stubborn.
 - Complex ignorance (جهل مركب): they know but do not act on it, and this is worse. And they are stubborn and arrogant.

لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ (٢٦)

To Allâh belongs whatsoever is in the heavens and the earth. Verily, Allâh, He is Al Ghanî (Rich, Free of all needs), Worthy of all praise. (26)

- (لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ): To Allah belongs all that that is in the heavens and the earth. All living and non-living, whether you can see it or not. And He is the Owner of not only the outer, but the also the qualities and attributes of everything. This should humble you.
- (إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ): Verily Allah is the All Rich and All Praised. If you have two friends, one who is patient and one impatient, can the one who is patient give some of her patience to her friend. No. Allah is the Owner of Everything, He is the Most Rich (الغني). He is the One who can give. Who is the one that deserves the attachment and praise? It is Allah because He is complete and He has all the treasures. Allah is (المغني) He is the One who enriches us and we need Allah to enrich us because we are imperfect and incomplete. We are in need of Allah, but Allah is not in need of us.
- (الْحَمِيدُ): Allah is the only One worthy of praise. And only Allah can praise the one worthy of praise. May Allah make us of those who seek His praise only. Ameen. When Allah praises you then it is as if the whole world has praised you. This is the value of Allah's praise. (المحمود): The One who deserves the praise alone.

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (٢٧)

And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allâh would not be exhausted. Verily, Allâh is All Mighty, All Wise. (27)

- (وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ): And if all the trees on the earth were pens. This is a parable. (وَلَوْ) is to show condition 'if'. (أَنَّمَا) is connecting like (الذي) which. Trees represent pens. To continue the picture.
- (وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ): And the sea (were ink wherewith to write), with seven seas behind it to add to its (supply). Seas + another seven seas represent ink. (يَمُدُّهُ) comes from (مداد) which is supply of ink. (مد) means stretch, to provide. Imagine the picture. The trees become pens and the seas and another 7 seas are its ink.
- What is the subject of the condition → (مَا نَفِدَتْ كَلِمَاتُ اللَّهِ): Yet the Words of Allah would not be exhausted. This is referring to more than just the Quran, the Words of Allah are vast. This means that the ink will be depleted and the pens will break but the Words of Allah will still not finish. Subhan Allah. This shows you that Allah's words cannot be 'bordered' or 'encompassed', there are no boundaries, no limitations, and no end to the Words of Allah. Subhan Allah. This should humble and subdue you to Allah.
- (إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ): Verily Allah is All Mighty and All Wise. Look at the combination of the two names of Allah associated with the Words of Allah. So Allah is the All Mighty (العزیز), when He wants to speak no one can stop Him or limit Him. There is no might in people's speech because things can stop you. Like someone can tell you to stop talking or you don't know what to say. (الحكيم): The Most Wise: Allah created us with wisdom, sustains us and provides for us with wisdom. Allah commands us with wisdom and guides us with wisdom. So imagine the wisdom behind the Words of Allah. Subhan Allah.

مَا خَلَقْتُمْ وَلَا بَعَثْتُمْ إِلَّا كَنَفْسٍ وَاحِدَةً إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ (٢٨)

The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allâh is All Hearer, All Seer. (28)

- (مَا خَلَقْتُمْ وَلَا بَعَثْتُمْ إِلَّا كَنَفْسٍ وَاحِدَةً): The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Imagine the billions created and will be resurrected are all as if it is one soul. Allah created all of creation as if it is one soul. It is so simple for Allah, and when Allah resurrects all of the creation, it is as if resurrecting one soul. This is the might and greatness of Allah. For Allah it is so easy, He just says 'be and it is'. So why are you arrogant, why are you disbelieving? Allah can do everything.
- (إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ): Verily Allah is All Hearing and All Seeing. Don't think we are so many that Allah would be unable to hear and see us. We are all as if just one soul. So this ayah should make a person account himself.

Islamic Etiquettes (آداب اسلامية) – Manners of Companionship and Sisterhood in Allah (آداب الصحبة و الأخوة في الله)

Surah Az Zukhrif: 67 (الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ) (Friends on that Day will be foes one to another except Al-Muttaqûn) if there is no taqwa then companionship cannot last.

1. Selection of companion (اختيار الرفيق و صاحب): Important to select believing, righteous, mutaqeen friends because the evil companion, outwardly sinning, can affect you and lead you astray.
2. Love for the sake of Allah (المحبة في الله): this needs constant renewal, because sometimes the intention can change. Why am I accompanying this person? It should be only for Allah, not for position or for worldly benefit. Because you love your friend for the sake of Allah, then Allah will love you.
3. Be cheerful, gentle, and loving (البشاشة و اللين و التودد): when meeting your friends don't be harsh or think oh I know them, so doesn't matter how I act towards them. Of course the beginning of a relationship starts off strong, but then you need to follow the etiquettes to keep the relationship going.
4. Recommended to advise friend (استحباب بذل النصيحة): when a friend loves you, she will advise you with the good advice because you want the good for her, you want to show her the truth. If they are being misguided you went to advise them. You don't want a cheating or deceiving friend who says everything is fine when it is not.
5. Cooperation between friends (التعاون بين الأخوة): they should complete each other, not compete with each other.
6. Equality between friends and don't be proud (تواضع الأخوان فيما بينهم و عدم الفخر و التكبر): every friend has a special quality, not all are the same, but don't think you are better. If one is more knowledgeable or more rich then she should be humble. Because as soon as a person starts always talking about themselves and how they have this and that, then they will lose their friends.

7. Good manners (حسن الخلق): you should always have good manners, but even more so when with friends.
8. Clean heart (سلامة الصدر): how can you have a truthful relationship if you have something against her, you need to clear it from the beginning, because then it will accumulate and accumulate and then you can lose the friendship . Don't meet a friend with a misunderstanding, you want to clear it straight away and you don't trust the shaitan, because he will make it worse because he wants to bring separation and enmity between the people.
9. Think good about your friends (احسان الظن بالأخوان): sometimes the moods can change but don't think bad, because the shaitan will put an idea in your head and will you think bad about your friend.
10. Suppress your anger, but better to pardon when wronged (كظم الغيظ و العفو عن الزلات عند الاساءة): friendship cannot be ideal all the time, and you should not pour your anger over her. Best is to pardon.
11. Forbidden to be jealous, hate, and abandon your companions (النهي عن التحاسد و التباغض و الهجر): Cannot forsake your friends for more than 3 days. Think that any relationship is only for the sake of Allah. **Hadith**: قال رسول الله صلى الله عليه وسلم : " لا تقاطعوا ولا تدابروا، ولا تباغضوا، ولا تحاسدوا، وكونوا عباد الله (The Messenger of Allah (PBUH) said, "Do not desert (stop talking to) one another, do not nurse hatred towards one another, do not be jealous of one another, and become as fellow brothers and slaves of Allah. It is not lawful for a Muslim to stop talking to his brother (Muslim) for more than three days.") Al Bukhari
12. Forbidden to mock each other (النهي عب التنازب بالالفاظ): people get too relaxed and think it's ok, but it is actually forbidden to mock each other, you should use good words with one another.
13. Likened to mend friendships (استحياب الاصلاح بين الاخوان)
14. Don't remind friend of your favors upon them (عدم المن)
15. Guard her secrets (حفظ السر): don't expose her.
16. Don't be two faced (نم ذي الوجهين): should be one faced with your friend.

May Allah gather us in His obedience and make our love for His sake only. Ameen.

Oh Allah, increase us in guidance and keep us on the way of guidance until the last moment of our lives. We ask Allah subhana wa ta'ala for His forgiveness and His Mercy. Anything that is good from these notes is from Allah subhana wa ta'ala. Any mistakes & misrepresentations are my own. I ask Allah subhana wa ta'ala for His forgiveness and to put forgiveness in the hearts of those who read them. Ameen ya Rabb Al 'Alameen.