

## Surah Maryam (سورة مريم) – Ayat 74 to 75

**Ayah 74 – (وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَحْسَنُ أَثْنًا وَرِعًا) (And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?)**

- (وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ) (And how many a generation (past nations) have We destroyed before them.): Allah (swt) is telling them to look at the past nations that were destroyed, like ‘Aad, Thamud, and even previous nations we don’t know. Recall that Allah (swt) is addressing those who are in doubt from the disbelievers using the duniya as a measure.
- (هُمْ أَحْسَنُ أَثْنًا) (who were better in wealth, goods): And Allah (swt) is telling them look at their (أَثْنًا) – which literally means ‘furniture’. For example, you might go to museums and they tell you about their furniture, and how great and expensive it is, but did this furniture make them a resident on this life forever? No, subhan Allah. But they’re living as if they’re living forever. Back then their furniture was top quality with pure gold and jewels. And for them it’s not only about competing in having the best furniture, but just to admire it. And this reminds you of the ‘story of the garden’ in Surah Al Kahf, and in the end it was destroyed. It can make a person proud and arrogant. Imagine in your house, which room is taken care of the most? The majlis, where you accomodate the guests. And not only did these destroyed past nations have great furniture, but what else?
- (وَرِعًا) (and outward appearance?): scenery, subhan Allah. They had a nice place to sit and a nice view. Allah (swt) is telling us to not make the duniya a measure because their furniture and views didn’t avail them from the punishment, nor did it avail them from death. So many people have houses they didn’t get to live in or cars they didn’t get to drive. If you find yourself unhappy though you have everything it just shows that the duniya cannot bring happiness. But with the deen, even if you don’t have everything, you will still be happy. You know that the duniya is just a test, it’s not a measure.

**Ayah 75 – (قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ) (Say (O Muhammad SAW) whoever is in error, the Most Gracious (Allâh) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces)**

- This ayah is about (الاستدراج) – which is going downhill while the person doesn’t know he’s just going down to the hellfire, may Allah (swt) protect us, ameen.
- (قُلْ مَنْ كَانَ فِي الضَّلَالَةِ) (Say (O Muhammad SAW) whoever is in error.): whoever is lost, meaning not on the Straight Path. For example, a person is lost without knowledge, or a person is lost by just sitting and not doing any good deeds. For example, when you want to go somewhere, you need to know where it is and then go. And this shows the two sources of being lost are ignorance and not doing any good deeds. May Allah (swt) never deprive us from knowledge or good deeds. Ameen. So this person’s whole life is drowning in misguidance. How does a person drown in misguidance? By accepting it and not doing anything about it. He knows he should learn, but he doesn’t bother, or he

has knowledge but he doesn't bother to apply. We should be satisfied with the dunya we have, but not for the akhira because we should always strive for better. Allah (swt) gave us the instinct to know right from wrong, and guidance from misguidance. This person is not only accepting the misguidance, but he's struggling towards it as well, subhan Allah. We are all struggling, but some are struggling for good and some for bad. To sin requires struggle as well, istaghfar Allah. May Allah (swt) never make us drown in misguidance. Ameen. There is a punishment for this person in the duniya and akhira, but this person think the punishment in the duniya is actually a blessing, subhan Allah.

- فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا (the Most Gracious (Allâh) will extend (the rope) to him,): Allah (swt) will stretch (فَلْيَمْدُدْ) for him, stretch what? People think that punishment is to be restricted, but in this case it's (إِسْتِدْرَاجٌ), so what's being stretched for him? Allah (swt) will increase for him the love of misguidance, and all of this is punishment. A person is oppressing and being unjust to others and enjoying it, istaghfar Allah. And this can be any kind of sin, for example a person is happy with backbiting and doesn't find it wrong. Allah (swt) has put in our hearts to hate a sin and even feel fearful when doing it, but when a person loves the sin and is accepting of it then there is no feeling of guilt anymore. Allah (swt) will make him love the sin because he accepted the misguidance and this is a punishment for him. What else will Allah (swt) stretch forth for him? More dunya, more money, etc. In the eyes of the disbeliever, he thinks Allah (swt) loves him so he's giving him more, but it's only a 'trap' to increase him in more sin. And this shows you to not make the dunya a measure – either it's a 'trap' or test. The dunya is very low so how can it be a recompense from Allah (swt) the Great? The reward of Allah (swt) is great, it is paradise. Allah (swt) gives us the dunya to increase us in faith and to use it for the akhira. Allah (swt) didn't give us the dunya to be impressed with it or to have sicknesses of the heart because of it. There is no value to the dunya that's why Allah (swt) gives it to all, even the disbelievers. And which name of Allah (swt) is used? Ar Rahman (الرَّحْمَنُ), don't think Allah (swt) is unjust, He is the Most Merciful.
- حَتَّىٰ إِذَا رَأَوْا (until, when they see): they are indulged in misguidance until they see with their eyes. Now we don't see paradise or hellfire, we don't see angels or shayateen, but we need to believe, that's our test. What will they see?
- مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ (that which they were promised, either the torment or the Hour,): what they have been promised, which is what? Punishment in the dunya, they will see their destruction and punishment before they die. Imagine someone seeing their death, may Allah (swt) make us die in peace. Ameen. Recall there were previous nations destroyed with a strong and violent wind. The Prophet (صلى الله عليه وسلم) used to be restless when there was a strong wind because it could be a punishment, though no punishment would befall while he is there, subhan Allah. And what else were they promised? The Hour – the Day of Judgement. Whatever they did in their life, then they will be recompensed. This shows you that this life is not a joke, and misguidance is costly.
- فَسَيَعْلَمُونَ (they will come to know): then they will get to know because they saw the result. What's the point of knowing the answer after submitting your test? Knowledge won't benefit you after you 'see' it. Knowledge is with evidence which is the Quran and Sunnah, it's not about seeing it. That's why we seek refuge with Allah (swt) from knowledge that's not beneficial. We don't want to learn after we die.

- (مَنْ هُوَ شَرُّ مَكَانًا وَأَصْعَفُ جُنْدًا) (who is worst in position, and who is weaker in forces): they will realize who had the worst position, and it was themselves all along. Recall in ayah 73 they asked (خَيْرٌ مَّقَامًا), who's in a good position?, subhan Allah. If you accuse someone, you will be accused the same away. When you say something bad about someone, the same will be said about you – this is the justice of Allah (swt).

*May Allah (swt) keep us firm on the guidance. Ameen.*