Introduction

- People are a fitna for each other because when a person elevates you is a fitna and when a person puts you down is also a fitna. When someone praises or dispraises us, it can even cause us to not even look at our family members or focus on our prayers.

- We need to make furqan and always make dua to Allah (ﷻ). A person shouldn’t drown in people’s actions but look higher and this upgrades the relationship. When people say things about us to put us down, then a person ignores and doesn’t answer. Allah (ﷻ) will show us greater things which are full of blessings that will dominate the talk of the people.

- When we’re not giving the rights of others then this is sinful and it’s poverty when we’re sinful because it’s a loss of deeds. Allah (ﷻ) will bring the guidance to us on the spot.

- When we have furqan then we’ll be protected, we will fulfill our debts and we will be rich because everything is in its right position, and that’s wisdom.

Ayah 21

وَقَالَ الَّذِينَ لا يَرْجُونَ لِقَاءَنَا لِقَاءٍ أُنزِلَ لَوْلَ لِقَاءَنَا يَرْجُونَ لِلَّذِينَ وَقَالُوا:ُأَنفُسِهِمْ فِي اسْتَكْبَرُوا لَقَدِ رَبَّنَا نَرَى أوِلَ الْمَلَََّالِكَةُ عَلَيْنَا أَنْزِلَ لْوَلِّيْنَا نَرَى أَوْ الرَّبِّ أُنزِلَ أُنزِلَ لَوْلَ لِقَاءَنَا يَرْجُونَ لِلَّذِينَ وَقَالُوا:ُأَنفُسِهِمْ فِي اسْتَكْبَرُوا لَقَدِ رَبَّنَا نَرَى أوِلَ الْمَلَََّالِكَةُ عَلَيْنَا أَنْزِلَ لْوَلِّيْنَا نَرَى أوْ الرَّبِّ أُنزِلَ أُنزِلَ لَوْ لِقَاءَنَا يَرْجُونَ Lَوْلَ لِقَاءَنَا يَرْجُونَ لِلَّذِينَ وَقَالُوا:ُأَنفُسِهِمْ فِي اسْتَكْبَرُوا لَقَدِ رَبَّنَا نَرَى أوِلَ الْمَلَََّالِكَةُ عَلَيْنَا أَنْزِلَ لْوَلِّيْنَا نَرَى أوْ الرَّبِّ أُنزِلَ أُنزِلَ Lَوْلَ لِقَاءَنَا يَرْجُونَ And those who expect not a Meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter) said: “Why are not the angels sent down to us, or why do we not see our Lord?” Indeed they think too highly of themselves, and are scornful with great pride.

Word | Meaning
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وَقَالَ الَّذِينَ | and said those who
لا يَرْجُونَ لِقَاءَنَا | do not hope to meet Us
If someone is doing good then he’s hoping to meet Allah (ﷺ) unlike the one doing evil. The purer a person is, the more authentic and original he is, unlike the one who’s always mixing and changing every time.

A person thinks he needs to see the wrong in order to understand and have furqan, but there are those who did this and got lost in it. With the Quran, Allah (ﷺ) will tell us what’s wrong so that we’re not affected negatively, thus the Quran is sufficient.

The disbelievers in this ayah don’t want someone to tell them about the unseen, but they want to see the unseen themselves. And at the same time they don’t want to meet Allah (ﷺ). This shows they’re not serious. They want to skip the messenger and go to the angels and Allah (ﷺ), subhan Allah. This shows us that anyone who’s skipping the ‘hierarchy’ is not serious.

The Quran has everything written, everything we need is in it, and all the solutions are there so we don’t need to go to what’s less than it. As a result of skipping the ‘hierarchy’ they put themselves in danger.

(Indeed they think too highly of themselves): the issue with them is they’re arrogant. Notice how the Quran shows us the wrong without getting affected.

They think their opinion is better to see the angels and Allah (ﷺ). The human being can totally deceive himself. People are fitna, but there is no fitna when going to Allah (ﷺ). All decrees sent upon us are true and just, it’s not unfair. They rejected the decree and the truth. They didn’t accept the messenger sent to them. (Indeed they think too highly of themselves) is to show arrogance. Anything that comes out then know for sure there’s a seed inside. Iblis was a worshipper but there was the seed of arrogance already established in him and with one decree it came out. May Allah (ﷺ) purify our hearts. Ameen. One atom of arrogance deprives a person from paradise because
arrogance does not suit us and it negates servitude. We are slaves to Allah (ﷻ) thus arrogance doesn’t suit us. A person leaves the sins of the people to Allah (ﷻ).

- The believer sees himself small while everyone else is big and the disbeliever sees himself big while everyone else is small.
- (وَعَتَوْا عُتُوًّا كَبِيرًا) (and are scornful with great pride.): anyone who’s arrogant will transgress greatly. When a believer is told ‘have taqwa of Allah’ he will stop. (وَعَتَوْا) is to be hard and harsh. Those who are arrogant are hard and harsh hearted. The one who’s humble is soft hearted. When the hard is hardened, then no advice or admonition can help him, so he will only transgress further. May Allah (ﷻ) protect us. Ameen.

Ayah 22

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيْنَا وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنزَلَ اللَّهُۖ إِذْ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلََئِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنفُسَكُمۚ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ
(And who can be more unjust than he who invents a lie against Allah, or says: "A revelation has come to me" whereas no revelation has come to him in anything; and who says, "I will reveal the like of what Allah has revealed." And if you could but see when the Zalimun (polytheists and wrong-doers) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject His Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) with disrespect! ”)

- (On the Day they will see the angels): they will see the angels at the time of death, and these are the angels of torment – they will see them in the worst form, astaghfar Allah. They are calling for their own destruction and bad end.
- (no glad tidings will there be for the Mujrimun (criminals, disbelievers, polytheists, sinners) that day.): it’s not good news for them when they see the angels. They think when they’re requesting to see the angels then it will be good for them. Allah (ﷻ) will say to them, ‘no glad tidings for the criminals’. Surely they do not deserve glad tidings because they didn’t accept the warnings that came to them from the messenger.
- There’s no glad tidings for them at the time of death, or in the grave, or at the time of resurrection, or when entering the hellfire. Therefore it’s important to accept the warning in this life in order to have glad tidings. We should accept the warning and whatever is sent to us otherwise it will come in a picture we won’t like.
- (وُقِيَنَا إِلَى مَا عَمَلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنثُورًا) (All kinds of glad tidings are forbidden to you,” [none will be allowed to enter Paradise except the one who said: La ilaha illallah.),: “حِجْرًا مَّحْجُورًا (حِجْرًا مَّحْجُورًا) (is to be in a room and closed-off and chained. And this is either being said by the criminals themselves or angels. The criminals will say it as a way to be closed-off from what they will face afterwards. In the Arabic language, (حِجْرًا مَّحْجُورًا) (حِجْرًا مَّحْجُورًا) is said when a problem occurs, and some decree happens and a person just wants to be closed-off.
- In life, sometimes we go through situations and Allah (ﷻ) gives the believer (حَجْرًا) as protection for them. Sometimes a person wants to go out and he falls sick, but it’s protection for him from what could have happened to him.

Ayah 23
And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.

Word | Meaning
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وقَدِمْنَا إِلَى مَا عَمِلُوا | and We brought forward from what they did
من عَمَلٍ | from deeds
فَجَعَلْنَاهُ هَبَاءَ مَّنثُورًا | so we made it scattered particles

• If a person does many good deeds but doesn’t know how to deal with the people then his deeds will go to waste. Furqan is needed to protect our deeds and get glad tidings.

• (And We shall turn to whatever deeds they did,): these people did good deeds but they don’t have furqan and they don’t have boundaries. They don’t know that people are a fitna for each other; they don’t know that they could lose their hasanat with the people.

• (and We shall make such deeds as scattered floating particles of dust): their deeds became of no value. When they’re given rules, they break it. If a person is breaking the rules of a place so what about the rules of Allah (ﷻ). There are people who show piety from outside but they violate the rules. The Prophet ﷺ said they will come with a mountain of good deeds but it will all be scattered. Hadith: (عن الثَّوْبَانَ صلى الله عليه وسلم ﷺ أنه قال: "أَلَمْ تَرَ أَنَّ أَقْوَامًا مِّنْ أَمْسَاءِ الْمَشْعَرِ؟ فَقَالَ يَوْرَانُ: يَا رَسُولُ الله ﷺ قَالَ اللَّهُ ﻋَزَّ ﻭ ﺣُ_cm_الْمَّلَأَّ؟") (It was narrated from Thawban that the Prophet ﷺ said: “I certainly know people of my nation who will come on the Day of Resurrection with good deeds like the mountains of Tihama, but Allah will make them like scattered dust.” Thawban said: “O Messenger of Allah, describe them to us and tell us more, so that we will not become of them unknowingly.” He said: “They are your brothers and from your race, worshipping at night as you do, but they will
be people who, when they are alone, transgress the sacred limits of Allah.”) – Sunan Ibn Majah
Book 37, Hadith 4386

How can we change ourselves for the better?

• Protect our deeds with furqan
• Accept the warning now and receive glad tidings instead of rejecting the warning now and only getting more warnings afterwards.
• The Quran always updates you

May Allah (ﷺ) protect us from all fitnas and help us to act on the truth. Ameen.