

# سورة القلم

## The Pen

8.4.19

1440 شعبان 3



The test for the people of the Quraysh was that they had everything, and they opposed Allah and the Messenger of Allah صلى الله عليه وسلم. This was the same kind of test as the people of the garden, the test of plenty. They swore they wouldn't let any of the needy have a share of the fruits from their garden. They also didn't say إن شاء الله, they didn't connect their intention with the will of Allah. They were so confident in their ownership and strength. So they had a combination of sins, that of an evil intent, and underestimating the will of Allah. But the will of Allah preceded theirs.

Their intention was clear at night, and in the morning, they made it more clear. They spoke with low voices to each other, and made their plan very clear. They were determined to follow through. They felt that they had complete power. That instance of pride was their destruction. They were exceeding the boundaries of the power and ability of Allah. Only Allah is قادر over everything. You must always attribute all power and might to Allah.

Allah describes the scene of regret. They reached their destination with such determination, and what did they see? Instead of a garden full of fruit trees, they saw an empty and barren land, black and sandy.

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ  
But when they saw it, they  
said : Indeed, we are lost  
68:26

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ

توكيد  
من الحيرة و الانزعاج  
ضعنا و ضللنا الطريق  
هذه ليست جنتنا

رأوا جنتهم  
كالصريم خالية سوداء

Their first reaction was one of disbelief; this was not their garden! They had lost the way ended up somewhere else. They were in a state of shock.

They had acted so confidently, without relying on Allah. They refused to believe this blackened shell was their garden.

But then they realized the reality. This was their garden, and it had been destroyed. They had been deprived of its fruits, by their own fault. We all

بَلْ نَحْنُ مَحْرُومُونَ  
Rather, we have been  
deprived  
68:27

بَلْ نَحْنُ مَحْرُومُونَ

منعنا منها و عرفوا انها عقوبة

فلما تحققوها و رجعت عقولهم

have some garden in life, some wealth, something precious. You must protect it by attributing it to Allah. Ask Allah to protect it for you, and guide you to the best.

Attachment to anyone rather than Allah is a deprivation. We can deprive ourselves of our garden by our own evil.

It was not ضالون, it was محرومون. For a second, when they say the destruction, their minds stopped working out of shock. When they regained their faculty, they reckoned the reality, that they had been punished.

قال أوسطهم ألم أقل لكم لولا تسبحون

تنزهون الله عما لا يليق به  
ظنكم ان قدرتمك مستقلة  
عن مشيئة الله و قدرته  
و جعلتم مشيئتم  
تابعة لمشيئة الله

في السابق  
كان نصحهم  
الامر بالمعروف  
و النهي عن المنكر

المعتدل  
أعدلهم و احسنهم طريقة  
وسط

Not all the brothers had evil intent, there was one who was good, and he gave them advice too. But the

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا  
تُسَبِّحُونَ  
The most moderate of them  
said : Did I not say to you :  
Why do you not exalt  
[ Allah ]?  
68:28

loudness of their feelings of power drowned the sound of the truth. Now when they saw the shambles of their garden, they realized their error, and this increased their regret. This brother was the best among them, and the most just. He tried to stop them, but they didn't pay him any heed.

This brother was the reason of their salvation in the end, because they repented, as we will know later in the Surah. He didn't say they were evil, he didn't judge them. He advised them of one action, which would have been sufficient, tasbeeh. He advises them to make tasbeeh, negate all imperfections from Allah. They had felt their will and power was stronger than that of Allah. They felt independent of Allah. So he advised them to make tasbeeh, to push away this feeling of power. This is not easy when you have something you own. Resist this feeling of ownership by making tasbeeh. Connect your will to that of Allah. Tasbeeh will make you regain your balance. When you attribute all perfections to Allah, you remove your own arrogance and confidence in yourself.