

﴿turn your face in the direction of the Sacred Mosque﴾ that is, towards it.

Then Allah addresses the Ummah in general: ﴿and wherever you are, turn your faces towards it﴾.

﴿that is indeed the truth from your Lord﴾. Here Allah confirms it so that no one will have any cause for confusion and so that no one will think that this is based on whims and desires rather than obedience to Allah.

﴿And Allah is not unaware of what you do﴾; rather He sees you in all that you do, so respect Him and remember that He is always watching by obeying His commands and heeding His prohibitions. For your deeds do not go unnoticed; rather you will be requited for them in full; if they are good then you will be rewarded and if they are bad then you will be punished.

﴿so that the people will not have any argument against you﴾ that is, We have prescribed for you to face towards the Kaaba so that there will be no argument against you from the People of the Book or the polytheists. If you were to continue to face towards Bayt al-Maqdis (Jerusalem), then there would be an argument against him (the Prophet ﷺ). The People of the Book find written in their scripture that their ultimate qibla is the Kaaba, the Sacred House, and the polytheists think that this great House is a source of pride for them and that it is part of the religion of Ibrâheem, so if Muhammad (ﷺ) did not face towards it in prayer, then they would have an argument against him and would say: How can he claim to be following the religion of Ibrâheem from whom he is descended, when he has forsaken his qibla? Thus by facing towards the Kaaba, proof was established against the People of the Book and the polytheists, so that they would have no argument against him, except those of them who did wrong; in other words those who argued against him are wrong in their argument, and there is no basis for this argument except following whims and desires and wrongdoing. Such a person will not be convinced by