

he has turned away from the truth after it became clear to him and he did not turn away from it out of ignorance, so he is a hopeless case.

By the same token, the doubter who is not sincere or serious in seeking the truth and turns away indifferently will usually not be guided.

Describing the Messenger (ﷺ) as being a slave in the context of discussing such an important matter is indicative of his greatest characteristic, which is being a true slave of Allah, doing his duty towards Him in a manner unmatched by anyone else before or since.

He is also described as being a slave in the context of the *isrâ'* (Prophet's Night Journey), as Allah says:

﴿Glory be to Him Who took His slave for a journey by night...﴾ (*al-Isrâ' 17: 1*)

– and in the context of sending down Revelation, as He says:

﴿Blessed be He Who sent down the criterion [between right and wrong, namely the Qur'an] to His slave, so that it may be a warning to the worlds.﴾ (*al-Furqân 25: 1*)

﴿which is prepared for the disbelievers﴾ this and similar verses support the view of *ahl as-Sunnah wal-jamâ'ah*, which is that paradise and hell are two created entities; this is unlike the view of the Mutazilites. It also tells us that the monotheists, even if they commit some sins, will not remain in hell forever, because Allah says that it is ﴿prepared for the disbelievers﴾. If the sinners among the monotheists were to remain therein forever, it would not say that it is prepared for the disbelievers alone. This is unlike the view of the Kharijites and Mutazilites.

It also indicates that punishment becomes due for reasons, namely disbelief and various kinds of sin.